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The Shi'a and their Beliefs

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www.fountainbooks.net

In association with
Imam Shirazi World Foundation
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Washington, D.C. 20005 – 4018, U.S.A.
www.ImamShirazi.com

Frist English edition, 2008

ISBN 1-903323-12-6

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British Library Cataloguing in Publication Data.

A catalogue record for this book is available from the British Library.

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In the name of Allāh, the Beneficent, the Most Merciful

Foreword

In ancient times before human beings stepped upon this earth, a dialogue took place. The angels of the heavens were surrounding the divine throne glorifying the praises of their Lord and never wearying. When Almighty Allah willed it He created mankind, and the dialogue began, as the scene is depicted for us in the Qur'ān thus: ﴿Now your Lord said to the angels: 'I am placing a vicegerent (*khalīfah*) in the earth.' They said: 'Will you place therein one who will cause corruption therein and shed blood, while we glorify your praise and exalt you?' He said: 'I know what you do not know﴾[1].

Allāh creates Adam, peace be upon him, and he descends to the earth bearing within himself ideas, feelings and needs. Little by little the number of individuals increases and societies grow. Some individuals stand face to face in battle and war for their own selves and their interests. Here the mercy of Allāh becomes apparent in that he sends messengers and prophets for the guidance of mankind and to save them from the seas of ignorance and error, and take them to felicity and comfort. But mankind rebels against the prophets and messengers and instead of engaging them in insightful dialogue creates a rowdy atmosphere which takes many forms including refusing to listen, throwing stones, scorning, fathers preventing sons [from following the messengers], and, at its most severe, murder and dissension. On the other hand, we see the behaviour of the prophets and the messengers – kind words, replying to bad with good, bearing hardships, and so on which stems from their faith and their refusal to adopt these violent means.

The dialogue continued on this course until Islam came. Amongst the scenes depicted for us by the Holy Qur'ān regarding the dialogue which took place in ancient times, we see that mankind is invited to reflection and to peaceful and purposeful dialogue and to return to the Allāh given human nature (*fiṭrah*) and to disavow violence in discussing the issues that concern him.

We notice always in the dialogue that there is a truth which is right and proper to follow after its features have been made clear and the shadows have been removed from it, and after its vital form has been given to it in order to arrive at the desired reality.

Dialogue has a number of courtesies which should be observed during discussions, many of which are laid out for us in the Holy Qur'ān in a number of verses, for example invitation [to Islam] with wisdom and fine preaching[2]; demonstrating clear proofs and evidences[3]; listening and then following the best of speech[4], and so on.

It is on this basis that that the late supreme religious authority Imam Sayyid Muḥammad al-Ḥusaynī al-Shīrāzī, he of encyclopaedic knowledge, universal thought and scope, and Islamic output, undertakes to introduce the school of the household of the Prophet Muḥammad (*ahl al-bayt*), peace be upon them, so that the world may come to know their straight way and the benevolent message of Islam and the happiness it leads to in this world and the next.

Imam Shīrāzī wrote in a simple and attractive style, and his writings have been translated into a number of languages, and they are distributed in the greatest of Islamic conferences namely the yearly Ḥajj pilgrimage. This book constitutes a collection of Imam Shīrāzī's short works regarding the school of the Prophet's household which clarify many misconceptions about the school.

The Shiʿa in Brief

The Shiʿa (or Shi'ites) are those Muslims who follow [after the Prophet Muḥammad] ʿAlī ibn Abū Ṭālib Commander of the Believers, and his pure progeny, peace be upon them.[5]

They constitute more than 500 million people and are spread throughout all the Muslim lands and make up minorities of differing number in most other countries of the world. Their numbers have increased day by day particularly since the crystallisation of Islamic thoughts and the opening of the door to dialogue and the rejection of blind partisanship.

They believe in Allāh as their Lord, Cherisher and Sustainer, in Muḥammad, blessings and peace be upon him[6], as their prophet, in Islam as their religion, in the Qur'ān as their holy book, in the Kaʿbah in Mecca as their direction of prayer (*qiblah*), in the questioning in the grave by the angels Munkar and Nakīr, in the accounting on the day of resurrection, in heaven and hell, and in all that Allah's messenger – Muḥammad (ṣ) – brought from his Lord.

They also establish the daily prayer (*ṣalāh*), and pay the tithe (*khums*) and obligatory alms (*zakāh*), and they fast the month of Ramaḍān, and make pilgrimage to the Holy House in Mecca, and they make it incumbent to struggle with might and main (*jihād*) in the way of elevating the word of Islam, and they enjoin what is good and they forbid what is bad, and they ally themselves with the friends of Allāh, and are against the enemies of Allāh.

They are foremost in good and charitable deeds, and are steadfast in fulfilling extra and recommended acts of worship, and adopting virtues and avoiding unlawful things and vices.

They believe that Islam is a complete religion which was revealed by Allāh for the happiness of mankind. Hence, everything in Islam should be implemented in the various areas of life since there is no happiness without implementing the laws of Islam and having no need for the laws of the east or the west.

Almighty Allāh has said: ﴾And whoever desires other than Islam as a religion, it will never be accepted from him and in the afterlife he will be amongst the losers﴿[7] Also, in the traditions it is said: 'That which Muḥammad has declared lawful will remain lawful until the day of resurrection and that which he has declared unlawful will remain unlawful until the day of resurrection'[8].

They also believe that it is obligatory to unite the Muslims under one banner as Almighty Allāh has ordered: ﴾And hold on firmly to the rope of Allāh and do not be disunited﴿[9] and ﴾And do not dispute amongst yourselves so that you will fail and your power will go﴿[10].

They also believe that it is necessary to solve the differences that have arisen and caused disunity between Muslims, doing so in the light of the book of Allāh and the authentic traditions (*sunnah*) far from different groupings and hateful and unwarranted partisanships and cliques.

They also believe that any law which goes against Islam is unlawful and wrong and should not be acted upon, as Almighty Allāh has said: ﴾And whoever does not rule by what Allāh has revealed, then they are the unbelievers﴿[11].

The top scholars of the Sunni school of thought have ruled that it is permissible to follow and adopt the Shī'ite school of thought. They include Shaykh Maḥmūd Shaltūt the former rector of the University of al-Azhar in Cairo, Egypt and others.

The Shīʿa are distinguished in that they hold that the door to independent legal judgement (*ijtihād*) remains open; and in that reason (*ʿaql*) is central to the divine law as well as the Qur'ān, the traditions and consensus.

They have a glowing history from the dawn of the message of Islam until today. The Shīʿite element was the most active in establishing Islamic thought and in building Islamic civilisation.

They have to their credit innumerable writings.[12]

They have a tremendous number of schools, institutes, libraries, scholars and preachers in Islamic and non-Islamic lands.

They controlled [throughout history] a number of states in differing lands.[13]

They distinguished themselves throughout history with their long struggle against the unbelievers, the crusaders, the heretics, the Zionists and the colonialists.

All along the way there was between them and their Sunni brothers brotherhood and friendship and interaction and companionship.

They are found today in most if not all of the countries of the world. However, the main Shīʿa population centres are Iraq, Iran, the Gulf states, Pakistan, India, Afghanistan, Lebanon and Indonesia.

Currently thay have educational and cultural institutes and top scholars in Najaf, Karbala, Baghdad, Kadhimiyyah, Samarra, Beirut, Cairo, Qum, Khurasan, Tehran, Karachi, Mumbai, Jakarta, Kuwait, Qatar, Ahsa' and Qaṭif provinces (Arabia), Afghanistan, Damascus, Libya, Tunisia, Algeria, Jordan, African countries, Europe, America and elsewhere.[14]

The Creed of Shiʿa and Sunna

The world's Muslims are divided into two groups – the Shīʿa who number more than 500 millions, and the Sunnis who make up the rest of the Muslims.

There is no difference between the two groups regarding the three fundamentals of the religion which are:

1. Belief in monotheism (*tawḥīd*).
2. Belief in prophethood (*nubuwwah*).
3. Belief in the resurrection (*maʿād*).

All Muslims believe in the existence of the one diety who is eternal and everlasting, all-knowing and all powerful, ever living and self subsisting, having no partner, and having all the beautiful attributes.

All Muslims also believe that Allāh sent rightly guided prophets to mankind as guides to direct them to the truth and to happiness in this world and the next, and that Muḥammad ibn ʿAbdullāh (ṣ) is the 'seal' or last of the prophets and that there is no prophet to come after him.

Similarly, all Muslims believe that when a person dies and his/her body perishes his/her soul (or spirit) remains and he/she will be brought back to life on the day of resurrection. Whoever has done good in the earthly life will be of the people of the garden of heaven and bliss, and whoever has done ill in the earthly life will be of the people of punishment and hellfire.

As for divine justice (*ʿadl*)[15], the Shīʿa believe that Almighty Allāh is just and does not wrong anyone and does not act without purpose.

And as for Imamate, the Shīʿa believe also that the Prophet of Islam Muḥammad (ṣ) appointed twelve successors and said: 'The successors (*khulafā'*) after me will be twelve.'[16]

He (ṣ) also said: 'Whoever dies without knowing the Imam (leader) of his time has died the death of the age of ignorance.'[17]

These twelve successors were named[18] by the messenger of Allāh (ṣ) himself and they are, in order:

1. Imam ʿAlī ibn Abū Ṭālib (Amir al-Mo'mineen) (a.s.).
2. Imam Ḥasan ibn ʿAlī. (al-Mujtabā) (a.s.).
3. Imam Ḥusayn ibn ʿAlī (Sayyid al-Shuhadā') (a.s.).
4. Imam ʿAlī ibn Ḥusayn (al-Sajjād) (a.s.).
5. Imam Muḥammad ibn ʿAlī (al-Bāqir) (a.s.).
6. Imam Jaʿfar ibn Muḥammad (al-Ṣādiq) (a.s.).
7. Imam Mūsā ibn Jaʿfar (al-Kāḏim) (a.s.).
8. Imam ʿAlī ibn Mūsā (al-Riḍā) (a.s.).
9. Imam Muḥammad ibn ʿAlī (al-Jawād) (a.s.).
10. Imam ʿAlī ibn Muḥammad (al-Hādī) (a.s.).
11. Imam Ḥasan ibn ʿAlī (al-ʿAskarī) (a.s.).
12. Imam Muḥammad ibn Ḥasan (al-Muntaḏar al-Mahdī) (a.s.).

The last of the successors of these pure people is the Imam who is Muntaḏar (the awaited) Mahdī (rightly guided Imam) who is alive in this world but hidden from sight and who will appear at the end of time when Allāh grants him permission so that he can fill the earth with justice and equity after it having been filled with wrongdoing and oppression. Then the servants of Allāh will unite under his banner in a single Islamic government which will

flourish by the will of Allāh. There are widespread traditions about him reported from the Prophet Muḥammad (ṣ).[19]

The Shīʿa have brought forward proofs and evidences for these two fundamentals of religion (*oṣool al-deen*) – divine justice and Imamate – from both rational and traditional sources.

As for the *'branches'* of Islam (*furū' al-deen*) meaning the acts of worship and social contracts and all other laws and rulings of Islam, Shīʿa Muslims have stated that the sources for them are four:

1. The Holy Qur'ān. This is the book which is in the hands of the Muslims today. It has neither been added to or subtracted from.
2. The Purified Traditions (the *sunnah*) reported from the Prophet (ṣ) and his pure family (a.s.).
3. The consensus (*ijmāʿ*) of the Muslims.
4. Reason.

They have also said that the door to independent legal judgement (*ijtihād*) is open, so whoever derives - according to the proper conditions - a ruling from these four sources may act upon it.

Introducing the Shiʿa

The word '*shīʿa*' is derived from an Arabic word meaning 'following'. The word *shīʿa* is applied in the Holy Qur'ān to the followers of Noah (a.s.) as Almighty Allāh says: ﴾And indeed amongst his followers (*shīʿa*) was Abraham﴿[20]

The Prophet (ṣ) applied the name *shīʿa* to the followers of Imam ʿAlī (a.s.) and named them with this name, and it is related by historians and traditionalists of the Shīʿa and the Sunni schools alike in their books that the Prophet (ṣ) said: 'O ʿAlī, you and your

shīʿa (followers) are the ones who will triumph.'[21] Thus the followers of Imam ʿAlī (a.s.) were known by this name from the days of the Messenger of Allāh (ṣ) who was the first to apply this name to them. And since the speech of the Messenger (ṣ) is revelation from Almighty Allāh who has said in the Holy Qur'ān [referring to the Prophet]: ﴾And he does not speak of his own desire, it is nought but revelation revealed to him﴿[22] it follows that naming the Shīʿa this name is nothing but revelation from Almighty Allāh.

The Shīʿa are those Muslims who follow Amir al-Mo'mineen (Commander of the Believers) Imam ʿAlī ibn Abū Ṭālib (a.s.) and his pure sons (a.s.) after the Messenger of Allāh (ṣ); and this is following the order of the Noble Messenger (ṣ) who said before his death: 'I am soon to be called and will answer, and I am leaving with you the two weighty things (*thaqalayn).* As long as you adhere to these two you will never go astray after me ever; the book of Allāh and my family; the people of my house.'[23]

The Messenger of Allāh (ṣ) also said: 'ʿAlī is with the truth and the truth is with ʿAlī.'[24]

He (ṣ) also said: 'There will occur dissension after me. When this happens then align yourselves with ʿAlī ibn Abū Ṭālib for he is the first who will see me and the first who will shake my hand on the day of resurrection and he will be with me in the highest heaven and he is the criterion (*al-fārūq*) between truth and falsehood.'[25]

He (ṣ) also said: 'There will occur dissension after me. When this happens then align yourselves with ʿAlī ibn Abū Ṭālib for he is the criterion (*al-fārūq*) between truth and falsehood.'[26]

He (ṣ) also said: ‘Amongst the people there will occur schism and difference but this man (meaning ʿAlī [a.s.]) and his companions are in the right.’[27]

The Shīʿa are also named the ‘Imamites (*imāmīyah*)’ as they believe in the imamate of ʿAlī, Amir al-Mo’mineen (Commander of the Believers), and his eleven sons and grandsons (a.s.).

They are also named the ‘Jaʿfarites (*jaʿfarīyah*)’ since they follow the Imams of the people of the prophet’s house (the Ahl al-Bayt) in matters of what is lawful and unlawful since these Imams are most knowledgeable of the book of Allāh and what the Messenger of Allāh (ṣ) said. The sixth of these Imams is Jaʿfar ibn Muḥammad (known as ‘al-Ṣādiq’, ‘the truthful’). He was able to propagate Islamic teachings – the fundamentals (*oṣool al-deen*), branches (*furūʿ al-deen*), etiquettes (*ādāb*) and ethics (*akhlāq*) - in a more comprehensive and complete manner, something which conditions did not permit the rest of the Imams to do in such a complete way. The Shīʿa took from Imam Jaʿfar most of the features of their religion and for this reason they are related to him. The other Imams did not have as much opportunity to do this as they met with troubles as in the time of ʿAlī and his sons Ḥasan and Ḥusayn (a.s.), or with oppression and terror from the Umayyad and Abbasid Caliphs. However, Imam Ṣādiq (a.s.) lived during a period in which the Umayyad dynasty was in decline and the Abbasid dynasty was in ascendance and he took the opportunity to spread the realities of Islam on a wide scale.

The Shīʿa are also named the ‘Twelvers (*ithnā ʿasharīyah*)’ as they believe in the Imamate of the twelve Imams of the Prophet’s house, the prophet having said: ‘The successors after me will be twelve in number.’[28]

The Shīʿite sect, then, is a practical form of Islam as the Prophet (ṣ) and his pure household put forward. The other Islamic sects are practical forms of Islam as put forward by these particular sects' leaders.

Islam in the View of the Shiʿa

Islam in the view of the Shīʿa consists of doctrine (*aqīdah*), law (*sharīʿ*ah) and system (*niḏām*).

1. Shiʿa Doctrine

The Shīʿa believe in Allāh as their Lord, who is just and who has no partner or associate (*sharīk*). They believe in Muḥammad (ṣ) as their Prophet, in Islam as their religion, in the Qur'ān as their holy book, in the Kaʿbah in Mecca as their direction of prayer (*qiblah*), and that all that Muḥammad brought from his Lord was the truth, and that Allāh will bring back to life those who are in the graves, and that heaven and hell are realities, and that mankind has freedom to choose in this life (without compulsion or delegation) and that if he acts well he will be rewarded for it and if he acts badly he will be punished for it.

The Shīʿa also believe that the religion of Islam is complete and lacks nothing, as Allāh revealed it and the trusty Messenger (ṣ) and his pure successors (a.s.) propagated it. It is the one religion which must be followed in doctrine and in actions and any deviation from it brings about calamity in this life and tribulation in the next life, while adherence to it brings about happiness in this life and the next. It is a complete way of life that addresses the human being in his entirety. Hence it is concerned with nurturing the soul or spirit just as it is concerned with nurturing the body, it deals with values as well as with systems.

The fundamentals or roots of the religion in the view of the Shīʿa are five in number:

1. Divine unity.
2. Divine justice.
3. Prophethood.
4. Imamate.
5. Resurrection.

Divine unity means that Allāh is one and has no partner and no equal as Almighty Allāh has said in the Qur'ān: ﴾Say: He is Allāh unique, Allāh the eternal, He begets not nor was He begotten, and there is none like unto Him﴿[29]

Divine justice means that Allāh is just and does not wrong anyone or tolerate wrongdoing.

Prophethood means that Allāh by His grace has sent prophets to mankind to clarify the way of good and bad and to direct them to the good and prevent them from the bad.

Imamate means that the Messenger of Allāh (ṣ) appointed, by order of Allāh, his twelve successors to come after him and named them one after the other and specified them by name and epithet and fathers' and mothers' names just as every Imam specified the succeeding Imam. Hence it is obligatory to follow them and to take the features of the religion from them. Their names were mentioned previously [on page 13].

Resurrection means that Almighty Allāh will revive creation on the day of resurrection and reward those who do good and punish those who do bad. ﴾And whoever does a speck's weight of good will see it and whoever does a speck's weight of bad will see it﴿[30].

For details of these five fundamentals please refer to the books and encyclopaedias of the Shīʿa such as: *sharḥ al-tajrīd*[31], *ʿabaqāt al-anwār*[32], *al-ghadīr*[33], *al-fuṣūl al-muhimmah*[34], or *al-murājaʿāt*[35]. These are amongst thousands of books authored by the Shīʿa scholars in this regard.

2. Shiʿa View of Islamic Law

In the view of the Shīʿa, Islamic law or *sharīʿah* consists of:

1. Acts of Worship. These are the acts by which nearness is sought to Allāh and include daily prayers (*ṣalāh*), fasting (*ṣawm*), tithe (*khums*), almsgiving (*zakāh*), pilgrimage (*ḥajj*), struggle (*jihād*), purification (*tahārah*), spiritual retreat to the Mosque (*iʿtikāf*), and enjoining the good and forbidding the bad etc.
2. Contracts (*muʿāmilāt*) such as selling, renting, endowments and mortgages etc.
3. Ethics (*akhlāq*) which consist of: virtues which Islam has made either obligatory or recommended such as truthfulness, honesty, bravery, chivalry, activity and the like; and vices which Islam discourages either by forbidding or by considering them reprehensible such as betrayal, lying, cowardice, inactivity, causing corruption etc.
4. Etiquettes (*ādāb*) which are the actions Islam considers to be courtesies such as the courtesies of sleep and wakefulness, of marriage, or of gatherings, travel and the like.
5. Laws (*aḥkām*) which comprise obligatory (*wājib*), forbidden (ḥarām), recommended (*mustaḥab*), reprehensible (*makrūh*), and neutral (*mubāḥ*). They are also divided into *taklīfīyah* (duty bound) and *waḍʿīyyah* (statuary) such as the laws of marriage and divorce and inheritance, and justice, penal codes and compensations.

The Five Laws

There are five types of laws (*aḥkām*):

1. Obligatory (*wājib*).
2. Forbidden (*ḥarām*).
3. Recommended (*mustaḥabb*).
4. Reprehensible/Discouraged (*makrūḥ*).
5. Neutral (*mubāḥ*).

Obligatory acts are those which Islam has made compulsory such as prayer, fasting, almsgiving, pilgrimage, and struggle.

Forbidden acts are those which Islam prevents such as drinking alcohol, eating pork, gambling, dealing in usury, and adultery.

Recommended acts are those which Islam encourages with permissibility of not doing them such as daily optional prayers (*nāfilah*, pl. *nawāfil*), recommended charity, and fulfilling other people's needs.

Reprehensible acts are those which Islam discourages without making them forbidden such as divorce.

Neutral acts are those the doing of which or not doing are considered equal in the view of Islam such as the drinking of water.

Sources of Islamic Law

The Shīʿa believe that the sources from which Islamic law is derived are four in number and are:

1. The Holy Qur'ān.
2. The Traditions (*sunnah*). These are the sayings, actions and ratifications of the Messenger of Allāh Muḥammad (ṣ)

as well as that of the infallible Imams of his household (Ahl al-Bayt) (a.s.).

3. Consensus (*ijmāʿ*).[36]
4. Reason. It is related that 'Allāh has two proofs [over mankind] – an outward proof which is the prophets, and in inward proof which is reason.'[37]

Therefore, the Shīʿa take their legislation from the Holy Qur'ān and the traditions of the Messenger (ṣ) and his pure household (a.s.) acting upon the tradition of the 'two weighty things'.[38] They also consider these four to be the source of Islamic legislation and that no individual or group may legislate a law which goes against them as any other legislation is false. Almighty Allāh has said: ﴾And whoever does not rule by what Allāh has revealed, then they are the unbelievers﴿[39].

A great deal in the way of Qur'ānic exegesis, jurisprudence, traditions, information about the beginning of creation and the end of time, fundamentals and branches of the religion and other branches of knowledge have been related from the Prophet Muḥammad (ṣ) and his household (a.s.). The scholar Muḥammad Bāqir al-Majlisī collected a large amount of these traditions in over 100 volumes and named the book *Biḥār al-Anwār* (Oceans of Lights). In these traditions there is enough to grant the Muslims, indeed the whole of humanity happiness in this world and the next.

Governance in Islam

The Shīʿa believe that there are two aspects to ruling in the view of Islam:

1. A permanent aspect concerned with the 'ruler' and the 'law.' Thus the ruler must be male, a believer, of pure

birth (not illegitimate), and a jurist. The law must be derived from the four sources of legislation.

2. A developing aspect concerned with the way in which the Islamic Law is implemented. This aspect is subject to independent legal judgement and it is the responsibility of the jurist-consults/authorities to make their views known in this aspect according to stipulated legal checks and balances.

Power in Islam

The Shīʿa also believe that holy struggle (*jihād*) is a *kifā̄'ie* (common) obligation whereas defence is an *'ayni* (individual) obligation[40]. Hence, it is mandatory for the Islamic state to prepare the requisite number of Muslims by the ways mentioned in Islamic law so that it may have a preventative force which will protect them and their interests wherever they are.

This power is not solely confined to military power but includes intellectual, economic and industrial power so that the prophetic tradition 'Islam is above all and none shall be above it'[41] may be realised.

Sources of Public Wealth

The Shīʿa believe that the sources of public wealth are the *khums* (tithes), *zakāh* (obligatory alms), *jizyah* (tax paid by non-Muslims living under the protection of the muslim state), *kharāj* (tax paid on certain categoriesof land), *tijārah* (trading), and such like.

This wealth is spent in ensuring the public good and preventing individual hardship so that under the reign of the Islamic government no public good is left neglected and no one suffers from poverty or that his/her essential needs are not met.

The Shīʿa also believe that Islam allows private ownership on condition that the wealth is obtained legally and that the owner pays his dues on it. Under no circumstances is the wealth of the people to be usurped.

At the same time, Islam protects the rights of the worker and the farmer as well as those of the employer and landlord so that there is no inflation or no feudal system, and no 'cheap/free labour' or oppression.

Islamic Freedom

The Shīʿa believe that freedom is one of the fundamental goals of Islam; for Allāh sent his noble Prophet Muḥammad (ṣ) to: ﴾Put off their heavy burdens and the fetters that were upon them﴿[42] The Muslim then has full freedom to express his/her opinion in speech and in writing as well as full freedom in his/her social contracts, to travel, to marry, and to trade.

This wide scale freedom which Islam gives to its people prepares the practical and psychological climate for success in its efforts so that the Islamic society grows and flourishes.

For this Islam, firstly, combats the four causes of backwardness which are:

1. Ignorance. Islam works to make education general by making learning compulsory as in the tradition: 'The seeking of knowledge is an obligation for every Muslim man and woman.'[43] Islam also encourages the learning of different sciences as in the tradition: 'If the people knew the benefits of seeking knowledge they would seek it even by crossing the seas and shedding one's blood.'[44] Also amongst many other traditions it is said that: 'The Angels

lower their wings to the seeker of knowledge [in humility before them].'[45]

2. Poverty. Islam prohibits idleness, prevents unemployment, and encourages those who are able to work to do so and makes the State responsible for those who are incapable of work.

3. Illness. In Islamic Law there are many laws which are there to prevent and cure many diseases. Furthermore Islam actively promotes medicine to be widely available. In the traditions: 'Knowledge is of two types – knowledge of religion and knowledge of bodies (i.e. medicine).'

4. Vice. Islam bases society in a way that no-one is forced to commit vices and puts in place preventative punishments – under stipulated conditions – for those who do.

Secondly, Islam works to promote peace and stability so that there is an environment for the flourishing of industry, trade, agriculture, and construction.

Islam also frees up all powers & energies to take part in encouraging growth: it frees up human potential since it makes marriage easy and prohibits adultery, it strengthens the pillars of the family and encourages a high birth rate so that the Islamic nation may be the largest as well as the most powerful. It also sets free the potentials of land and water for 'the land belongs to Allāh and whoever develops it'[46], and water belongs to whoever stakes it off and uses it, and any Muslim can develop or plant what land he/she is able to.

Islam also frees up the potentials of labour since there should be no borders between Islamic lands and all of Islamic lands are a wide area for the use of all Muslims, and any Muslim may travel and work and live anywhere he/she wishes.

All Muslims are also brothers in Allāh. Hence there are no sectarianism, tribalism, nationalism, or racism in Islam.

These are the bare bones of the ideas of the Shīʿa in a number of fields and these are the bases upon which the Muslim entity was raised when it was raised high and touched the clouds and was so wide that the clouds did not encompass it.

3. The Islamic System in the View of the Shiʿa

The Shīʿa believe that the Islamic system consists of the laws which regulate the life of a person from before birth until after death. They also regulate society and strive to develop the land and advance life and bring about the happiness of mankind in this life and the next. These laws are such as the laws of selling, renting, trade, politics, economics, the army, the State, agriculture, construction, mortgages, travel, residency, security, marriage, divorce, the judiciary, testaments, reparations, inheritance, etc.

To show the comprehensiveness of Islam and that it answers every need of mankind and society we have selected from the Holy Qur'ān and the traditions some texts which show the broad lines of Islamic thought in all areas of life:

1. **Doctrine.** Almighty Allāh has said in the Qur'ān: ﴾Say: We believe in Allāh and what He has revealed to us and what He revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes and what was given to Moses and Jesus and what was given to the prophets from their Lord﴿[47].

2. **Worship.** Almighty Allāh has said in the Qur'ān: ﴾And I did not create mankind and the Jinn except that they may worship Me﴿[48].

3. **Education.** Almighty Allāh has said in the Holy Qur'ān: ﴿Are they equal? – Those who know and those who do not know﴾[49]. Also, in the traditions: 'The seeking of knowledge is compulsory for every Muslim man and woman.'[50].

4. **Equality – No racial discrimination.** Almighty Allāh has said in the Holy Qur'ān: ﴿The most honourable of you in the sight of Allāh is the most pious of you﴾[51]. Also, in the traditions: 'People are equal like the tooth of a comb'[52].

5. **Peace.** Almighty Allāh has said in the Holy Qur'ān: ﴿O you who believe, enter into peace one and all﴾[53].

6. **Honour.** Almighty Allāh has said in the Holy Qur'ān: ﴿And we have honoured the sons of Adam and have borne him in the land and in the sea and we have sustained them with the good things﴾[54].

7. **Trade.** Almighty Allāh has said in the Holy Qur'ān: ﴿O you who believe, do not eat up your wealth amongst yourselves unjustly, but it should be trade by mutual consent amongst yourselves﴾[55].

8. **Politics.** Almighty Allāh has said in the Holy Qur'ān: ﴿And their affairs are [decided by] mutual consultation amongst themselves﴾[56].

And in the hadith, "[The Almighty] made ye [the Ahl al-Bayt] the leaders of the people".[57]

9. **The Army and Power.** Almighty Allāh has said in the Holy Qur'ān: ﴿And prepare for them what you can in the way of force﴾[58].

10. **The Conquest of Space.** Almighty Allāh has said in the Holy Qur'ān: ﴿O you the Jinn and mankind, if you are able to penetrate

the realms of the heavens and the earth then do so. You will not do so without authority﴿[59]. Also in the traditions: ‘If knowledge was to be found in the Pleiades men would attain it.’[60], and in another tradition: ‘I am more knowledgeable about the ways of the heavens than the ways of the earth.’[61]

11. **Love.** Almighty Allāh has said in the Qur’ān: ﴾And He has placed between you love and mercy﴿[62].

12. **Freedom.** Almighty Allāh has said in the Holy Qur’ān in description of the Prophet (ṣ): ﴾And he puts off their heavy burdens and the fetters that were upon them﴿[63]. Also, in the traditions: ‘Do not be the slave of another when Allāh has made you free.’[64] Also, there is the Islamic principle [which is derived from the prophetic hadith]: ‘people have authority over their wealth and their selves.’[65]

13. **Combatting Crime.** Almighty Allāh has said in the Holy Qur’ān: ﴾And do not transgress﴿[66] He has also said: ﴾And whoever transgresses thereafter will have a painful torment﴿[67]. He has also said: ﴾Verily the punishment of those who make war on Allāh and His Prophet and strive to make corruption in the land is that they be killed or crucified or that their hands and feet be cut off﴿[68].

14. **Cleanliness.** Almighty Allāh has said in the Holy Qur’ān: ﴾Verily Allāh loves those who repent and He loves those who purify themselves﴿[69]. In the traditions: ‘Cleanliness is a part of faith.’[70]

15. **Beauty.** Almighty Allāh has said in the Holy Qur’ān: ﴾Put on your finery at every prayer place﴿[71]. And in the traditions: ‘Allāh is beautiful and loves beauty.’[72]

16. **Health.** Almighty Allāh has said in the Holy Qur'ān: ﴿And eat and drink but do not be excessive﴾[73]. In the traditions: 'Fast and be healthy.'[74], 'Make the pilgrimage and be healthy.'[75], and 'Travel and be healthy.'[76]

17. **Making use of the potentialities of the universe.** Almighty Allāh has said in the Holy Qur'ān: ﴿And He has made subject to you the sun and the moon, contatnt in their courses, and he has made subject to you the night and the day ۞ and He has given you all that you asked of Him﴾[77].

18. **Reconciliation.** Almighty Allāh has said in the Holy Qur'ān: ﴿And reconciliation is best﴾[78]. He has also said: ﴿And if two groups of believers fight then make peace between them﴾[79]. He has also said: ﴿If the two of them seek to put things to rights then Allāh will bring accord between them﴾[80].

19. **Co-operation.** Almighty Allāh has said in the Holy Qur'ān: ﴿And co-operate in righteousness and piety﴾[81].

20. **Unity.** Almighty Allāh has said in the Holy Qur'ān: ﴿And this is your nation – a single nation﴾[82]. He has also said: ﴿And be not disunited﴾[83]. He has also said: ﴿And do not dispute amongst yourselves lest you fail and your power will go﴾[84].

21. **Work.** Almighty Allāh has said in the Holy Qur'ān: ﴿And say: act﴾[85]. Also, in the traditions: 'One who toils to support his dependants is like one who engages in holy struggle in the way of Allāh.'[86]

22. **Virtue and good morals.** Almighty Allāh has said of the Prophet (ṣ) in the Holy Qur'ān: ﴿And he purifies you and teaches you the book and wisdom﴾[87]. The Almighty also said regarding the Prophet (ṣ): ﴿And indeed you have sublime morals﴾[88]. Also,

in the traditions related from the Prophet (ṣ): ‘I was sent to perfect the noblest of morals.’[89]

23. **Tranquillity and the absence of anxiety.** Almighty Allāh has said in the Holy Qur’ān: ﴾Indeed it is through the remembrance of Allāh that the hearts find tranquillity﴿[90]. He has also said: ﴾And whoever believes in Allāh, He will guide his heart﴿[91].

24. **Justice.** Almighty Allāh has said in the Holy Qur’ān: ﴾And if you speak then be just﴿[92] He has also said: ﴾And stand upright in equity﴿[93]. He has also said: ﴾Verily Allāh orders justice and benefaction﴿[94].

25. **Responsibility and social vigilance.** Almighty Allāh has said in the Holy Qur’ān: ﴾Let there be of you a nation which invites to what is best, and orders good and forbids evil﴿[95].

26. **Progress.** Almighty Allāh has said in the Holy Qur’ān: ﴾Race towards the good things﴿[96]. Also, in the traditions: ‘Whoever has two days the same is a loser.’[97]

27. **Seeking the middle course in all things.** Almighty Allāh has said in the Holy Qur’ān: ﴾And in this way we made you a nation of the middle﴿[98].

28. **Riches.** Almighty Allāh has said in the Holy Qur’ān: ﴾And if only the people of the towns had faith and piety we would open upon them blessings from the heavens and the earth﴿[99]. In the traditions: ‘How excellent a helper in religion is independence.’[100]

29. **Social Responsibility.** Almighty Allāh has said in the Holy Qur’ān: ﴾And know that whatever you gain one fifth of it belongs to Allāh﴿[101]. He also has said: ﴾Verily charity is for the poor and the indigent . . .﴿[102].

30. **Ease and Tolerance.** Almighty Allāh has said in the Holy Qur'ān: ﴿And for you to forgive is closer to piety﴾[103] He has also said: ﴿Allāh desires for ye ease and He does not desire hardship for ye﴾[104].

31. **Civilisation.** Almighty Allāh has said in the Holy Qur'ān: ﴿He raised you up from the earth and let you dwell therein﴾[105]. He has also said: ﴿And We made from you peoples and tribes so that you may know one another﴾[106]. Also, in the traditions: 'Seek knowledge, for if you do not you will be nought but uncivil desert-dwellers.'[107]

32. **Life . . . with all that is meant by the word 'life'.** Almighty Allāh has said in the Holy Qur'ān: ﴿O you who believe, respond to Allāh and to the Messenger when he calls you to what will give you life﴾[108].

33. **This world and the hearafter.** Almighty Allāh has said in the Holy Qur'ān: ﴿And of them there are those who say: O Our Lord, give us in this world good and in the next world good﴾[109]. In the traditions: 'Work for your worldly life as if you will live forever; and work for your afterlife as if you will die tomorrow.'[110]

34. **A law for everything.** Almighty Allāh has said in the Holy Qur'ān: ﴿Today I have completed for ye your religion and perfected my blessings upon ye﴾[111]. He has also said: ﴿And We sent down upon you the book as an explanation of everything﴾[112].

35. **Manufacture.** In the book *nahj al-balāghah* related from Imam 'Alī (a.s.): 'And have concern for the merchants and craftsmen and give them good counsel.'[113] 'Alī (a.s.) also said: 'There is no basis to society without merchants and craftsmen.'[114]

36. **Agriculture.** In the traditions it is said: ‘The farmers are Allāh’s treasures in the earth.’[115]

37. **Development.** Also in the book *nahj al-balāghah*: ‘And let your concern for developing the land be more far reaching than your concern for extracting the land tax.’[116]

38. **Organisation.** In the traditions: ‘I urge you by Allāh to organise your affairs.’[117]

39. **Empathy between the government (the legal authorities) and the people.** Almighty Allāh has said in the Holy Qur’ān: ﴿Obey Allāh and obey the Messenger and those in authority over you﴾[118]. In the book *nahj al-balāghah*: ‘Let your heart feel mercy for your subordinates.’[119]

40. **Lastly . . . universality.** Almighty Allāh has said in the Holy Qur’ān regarding the Prophet (ṣ): ﴿And We sent you not but as a mercy to the worlds﴾[120]. He also said: ﴿And We sent you not but as a bearer of good news and a warner for all the people﴾[121]. In the traditions: ‘The people are of two types – either your brother in religion or your equal in creation.’[122]

Thus the Shīʿa are the practical and authentic expression of the way of Islam as put forward by the Prophet (ṣ) and his pure household (a.s.). They are the practical form of all that is mentioned in the Holy Qur’ān and the traditions.

Shiʿite Doctrine

Shīʿite doctrines and beliefs are derived from two original sources of Islam – the Qur’ān and the *sunnah* (the teachings of the prophet Muhammad). They can be summarised as follows:

Divine Unity (*tawḥid*)

The Shīʿa believe that Allāh (Allāh) is the Lord and sustainer and that he is the creator of this wide existence which contains millions of galaxies in which are stars larger than our sun by sixty million times, the sun being larger than the earth by thousands of times. This is Allāh who has no partner or associate and He is just in his acts and commands, everlasting and subsisting, eternally living, all knowing and all powerful, giving of life and death. In His hands is all good and He has power over all things.

Prophethood (*nubuwwah*)

The Shīʿa believe that Muḥammad (ṣ) is their Prophet and that he was sent as a mercy to the worlds by Allāh, and that he is the last and 'seal' of the prophets. He came to the world with the religion of Islam as Almighty Allāh's chosen religion. The Prophet Muḥammad (ṣ) is the one who teaches humanity what will benefit them in this world and the next; beginning from the advent of his mission in the holy city of Mecca until the end of time. His religion (Islam) abrogates all previous religions.

The Prophets

The prophets according to Shīʿite belief are the messengers of Almighty Allāh to His creation. They were sent to the people with Allāh's laws, and Allāh authorised them to lead the people in their worldly lives and direct them towards paradise in the next life.

They are 124,000 in number; the first being Adam and the last and best of them being Muḥammad ibn ʿAbdullāh (ṣ). May Allāh's blessings be upon them all.

There are five 'Arch prophets' meaning that their divine messages were universal – Noah, Abraham, Moses, Jesus, and Muḥammad (Blessings and peace be upon them all.). The prophets are all

brothers in Allāh and we venerate and are allied to them all and, as the Qur'ān says: ﴾We do not distinguish between any of His messengers﴿[123].

Islam

The Shīʿa believe that Islam is the religion of Allāh sent down from the heavens to rescue mankind from all problems and to bring about the people's happiness in this world and the next. The Shīʿa believe that it is obligatory to implement Islam in all areas of life – politics, economics, education, society, war, peace, in the house, in the school, in the workplace, in the barracks, and in all other stages of life.

Islam is a complete religion providing for all the needs of humanity in every place and at every time. Almighty Allāh has said: ﴾Today I have perfected for ye your religion and completed my blessings upon ye and have chosen for ye Islam as your religion﴿[124]. Therefore Islam lacks nothing and it is the best of religions and principles. If humanity implemented it ﴾They would eat from above them and beneath their feet﴿[125].

Islam then is the true religion and none other will be accepted by Allāh, and mankind will not find happiness in this world and salvation in the next except by Islam. Almighty Allāh has said: ﴾And whoever desires a relgion other than Islam it will not be accepted from him and in the next life he will be among the losers﴿[126].

Implementing Islam in the world is the hope of the Shīʿa, for Islam provides for every person: correct belief; freedom for individuals and groups; happiness of life through being saved from poverty, illness, ignorance and crime; complete peace between countries, individuals, and nations. Every person has the right to free

thought, free speech, freedom to work, freedom to travel and settle, freedom to write, all of this in a pure framework offered by tolerant Islamic law.

Islam consists of fundamentals (*oṣool al-deen*), 'branches' (*foroo' al-deen*), laws (*aḥkām al-deen*), and morals (*akhlāq*). Whoever denies one of the fundamentals is considered to be an unbeliever. One is also considered unbeliever if one denies – without being ignorant or subject to ambiguity – any of the other three sections[127]. One who does not follow the laws of Islam in his personal life without denying them is considered to be a wrongdoer (*fāsiq*) as Almighty Allāh has said: ﴿Whoever does not rule by what Allāh has revealed then they are the wrongdoers﴾[128].

The Fundamentals of Islam are divine unity (*tawḥid*), prophethood (*nobuwwah*) and resurrection (*ma'ād*); and following on from divine unity there is divine justice *('adl*) and from prophethood the imamate (*imāmah*).

The 'Branches' of Islam are prayer, fasting, tithe, alms, pilgrimage, jihad, enjoining the good, forbidding the bad, allegiance to Allāh and His authorities (*tawalli*), and disassociation from the enemies of Allāh and the enemies of His authorities (*tabarri*), as well as all other types of acts of worship such as the ablutions (*wuḍu'*), ritual bath (*ghusl*), purification with earth (*tayammum*), spiritual retreat to the mosque (*i'tikāf*), etc.

The Laws of Islam are all of the systems and laws which the Messenger of Allāh (ṣ) brought from Almighty Allāh such as the laws of buying and selling, mortgaging[129], renting, divorce, marriage, the judiciary, bearing witness, inheritance, retribution, compensations and the like.

The Shī'a believe that Islam has not neglected to make clear anything, so politics, economics, education, society, peace, war,

agriculture, manufacturing, family life, government and all other affairs to do with mankind from his birth to his death are all clarified in Islam and have particular systems and just laws. If mankind implemented them they would find happiness in this world and the next.

Also, 'That which Muḥammad has declared lawful will remain lawful until the day of resurrection and that which he has declared unlawful will remain unlawful until the day of resurrection.'[130]

The Qur'an

According to Shīʿite belief, the Holy Qur'ān which is read by all Muslims day and night is Islam's holy book and it is the Messenger of Allāh's miracle. If the jinn and mankind gathered together to bring the like of it they would not be able to do so even if they assisted one another.

The Qur'ān is that book which is existent today distributed all over the world in many languages and is recited day and night in houses and mosques and on the radio.

There has been no corruption of it and no substitution, no addition and no subtraction and Allāh has protected it from those who seek to corrupt it and no-one has been able to add even a single letter or subtract a single letter. As Almighty Allāh has said: ﴿Verily We sent down the reminder (the Qur'ān) and We are its protectors﴾[131].

The Shīʿa believe that the Qur'ān was collated in the form we have it today – beginning with the opening chapter (*al-fātiḥah*) and ending with the chapter entitled 'mankind' (*al-nās*) – during the time of the Messenger of Allāh (ṣ) by order of Allāh and under the supervision of His Messenger (ṣ) without corruption or substitution, and without bringing forward or putting back. What

some claim about the Qur'ān being collated after the death of the Messenger of Allāh is not correct.

The Qur'ān is the last of the divine books which Allāh sent down upon His messenger Muḥammad ibn ʿAbdullāh (ṣ) to bring the people out of the darkness of ignorance, poverty and crime to the light of knowledge, truth and happiness. By this Allāh completed the divine laws and made it a constitution for all humanity until the day of resurrection. The Qur'ān was the source of honour and happiness to the first Muslims since they took it as a constitution to be implemented.

So if current and future Muslim generations wish to attain progress and development, they need to act according to the Qur'an and implement its teaching, and they abandon it, they will be entangled with hardship and deviance. The Almighty states ﴾and whoever disregards My message, his shall have a wretched life, and on the Day of Resurrection We shall raise him blind﴿.[132]

The Shīʿa concern themselves with the Qur'ān to the utmost in its study, its recital in a beautiful way, in its exegesis, in memorising it by heart, and in acting by it and adhering to it, and in respecting it. They have special schools for the memorisation of the Qur'ān, and their policy is to implement the [teachings of the] Qur'ān in their lives and to invite the rest of the world to it.

Direction of Prayer

The Shīʿa believe that the direction for prayer (*qiblah*) is the holy house of the *kaʿbah* in Mecca (may Allāh increase its holiness) and that prayer is not correct unless directed towards it.

Imamate

The Shīʿa believe that the successors to the Messenger of Allāh (ṣ) are the twelve Imams who were declared for successorship by the Messenger of Allāh (ṣ) himself and appointed them as his successors after him at the command of Allāh.[133]

Furthermore the prophet said: 'Whoever dies without knowing the Imam (leader) of his time has died the death of the age of ignorance.'[134] He also said: 'The successors (*khulafā'*) after me will be twelve.'[135]

These twelve Imams are:

1. Imam ʿAlī ibn Abū Ṭālib (Amir al-Mo'mineen) (a.s.).
2. Imam Ḥasan ibn ʿAlī. (al-Mujtabā) (a.s.).
3. Imam Ḥusayn ibn ʿAlī (Sayyid al-Shuhadā') (a.s.).
4. Imam ʿAlī ibn Ḥusayn (al-Sajjād) (a.s.).
5. Imam Muḥammad ibn ʿAlī (al-Bāqir) (a.s.).
6. Imam Jaʿfar ibn Muḥammad (al-Ṣādiq) (a.s.).
7. Imam Mūsā ibn Jaʿfar (al-Kāḏim) (a.s.).
8. Imam ʿAlī ibn Mūsā (al-Riḍā) (a.s.).
9. Imam Muḥammad ibn ʿAlī (al-Jawād) (a.s.).
10. Imam ʿAlī ibn Muḥammad (al-Hādī) (a.s.).
11. Imam Ḥasan ibn ʿAlī (al-ʿAskarī) (a.s.).
12. Imam Muḥammad ibn Ḥasan (al-Muntaḏar al-Mahdī) (a.s.).

The Awaited Imam Mahdi

The Shīʿah believe that the twelfth Imam – the Mahdī (a.s.) – is alive and in the world and hidden from sight by order of Almighty Allāh. When Allāh permits him, he will emerge and fill the earth

with justice and equity after it having been filled with wrongdoing and injustice; as the Prophet (ṣ) foretold in many ubiquitous traditions[136] related by all Muslim scholars, Sunni and Shīʿa alike, in their trusted books. If one looks at the books *muntakhab al-athar*[137] and *al-mahdī*[138] one will come to know the great amount of narrations from the noble messenger Muḥammad (ṣ) and his pure household on this subject.

Our desire and request from Allāh is that the Mahdī appear as the Prophet foretold[139] and all Muslims should await his appearance and his victory and pray for him night and day for he is the rescuer of the world from destruction and corruption. (Oh Allāh, hasten his victory and ease his emergence and make us of his helpers.)

In addition, modern science agrees that it is possible for a person to remain alive for thousands of years, and in the Holy Qur'ān regarding Noah it is said that: ﴿So he remained amongst them for one thousand years save fifty years﴾[140].

Infallibility

The Shīʿa believe that the noble Prophet (ṣ), his daughter Fāṭimah al-Zahrā' (a.s.), and the twelve Imams (a.s.) are infallible and incapable of sin, error or forgetfulness since Allāh has protected them from these things. There are evidences for this from both rational and traditional sources. Almighty Allāh has said: ﴿Verily Allāh wishes to take away from you all impurity, O Ahl al-Bayt (people of the house), and to purify you a thorough purification﴾[141] This verse is related to the above mentioned infallibles in most Qur'ānic commentaries.[142]

Additionally, the faculty of reason does not permit that the source of divine laws be exposed to the possibility of error and sin otherwise his words and actions could not be relied upon.

These fourteen infallibles are the authorities of Allāh and those who follow them will be saved and those who lag behind them will perish. So it is obligatory to follow their every word, deed and ratification, and this is known as the *sunnah* or way of the Prophet (ṣ) according to the terminology of the jurists.

These pure people laid down the rules for a noble life – under the directions of Almighty Allāh – and they are preferable to all the other discoverers, politicians, and scholars and the like.

The Prophet and Knowledge of the Unseen

The Shīʿa believe that the Prophet (ṣ) knows the unseen by permission of Almighty Allāh; he knows the past, present and future as taught to him by Allāh. As Allāh has said in the Holy Qur'ān: ﴾And He does not show His unseen to anyone except as He pleases to a messenger﴿[143]

So Almighty Allāh shows the messenger His unseen and the messenger teaches that to whoever he wishes at the command of Allāh. The Prophet Muḥammad (ṣ) did this and taught his household (a.s.) the unseen.

Allegiance and Dissociation

The Shīʿa believe that it is obligatory to be allied (*tawalli*) to Allāh and His messenger and His authorities/patrons (awliyā'), and that it is obligatory to be disassociated (*tabarri*) from the enemies of Allāh and the enemies of His messenger and the enemies of His authorities/patrons.

Resurrection

The Shīʿa believe in resurrection on the day of judgement which is the day when the believer who obeys Allāh will find salvation and be rewarded with gardens of heaven which are as wide as the

heavens and the earth; and the unbeliever who is sinful will be punished in the hellfire in the most severe physical and psychological pain.

Divine Decree

The Shīʿa believe in the concept of revelation in the divine decree (*badā'*) but in the correct way according to Allāh's words: ﴿Allāh effaces whatever He wishes and affirms [whatever He wishes]﴾[144]

The meaning of *badā'* is revealing after concealing. This does not mean that Almighty Allāh did not know something and then came to know it, for that is blatant heresy and no Muslim would say such a thing.

Compulsion and Delegation

The Shīʿa, based on the traditions, believe that [on the question of human free will] 'there is no compulsion (*jabr*) and no delegation (*tafwiḍ*) rather a matter between the two matters.'[145]

This means that a person is not compelled in his/her actions, nor is he/she absolutely free to act. Bodily organs and limbs and powers are from Almighty Allāh, and the will to act well or ill is from the person. If he/she acts well then this is due to Allāh's blessing, and if he/she acts ill then this is due to the person in question.

Dissimulation

The Shī'ah believe in dissimulation (*taqīyyah*) as sanctioned by Islamic Law. Dissimulation in its correct form is one of the teachings of Islam. Its meaning is that it is obligatory for a person to protect his person and property and honour and those of all other believers from the unbelievers and the wrongdoers. The Holy Qur'ān and the Prophet (ṣ) and Imams (a.s.) have sanctioned this. In the Qur'ān it says: ﴿Let not the believers take the

unbelievers for allies instead of the believers. Whoever does this is not of Allāh at all, unless that ye guard yourselves against them﴿[146] Almighty Allāh has also said in the Qur'ān: ﴾And He has not placed upon you any hardship in the religion﴿[147].

Temporary Marriage

The Shīʿa believe in the legality of the divine law of temporary marriage or *nikāḥ al-mutʿah*[148]. Almighty Allāh has said: And those of whom ye seek content (by marrying them), give unto them their dowries as an obligation﴿[149].

Also they believe that the *mutʿah* of the Ḥajj pilgrimage which the Messenger of Allāh (ṣ) ordered his companions to do in the farewell pilgrimage is part of Islam.

Mutʿah, as with all the other laws of Islam is valid for ever[150], since 'that which Muḥammad has declared lawful will remain lawful until the day of resurrection and that which he has declared unlawful will remain unlawful until the day of resurrection.'[151]

Prostrating upon Pure Earth

The Shīʿa believe that it is correct only to prostrate on the earth or what grows from it other than that which is edible or wearable as clothing.[152] The Messenger of Allāh (ṣ) said: 'The earth has been made a place of prostration for me and its soil is purifying.'[153]

Usually the Shīʿa keep a tablet of clean pure earth with them upon which to prostrate to Allāh during the ritual prayer since one cannot always easily find clean earth everywhere. They do not prostrate in a place not knowing whether it is clean or unclean.

Often this tablet of clay comes from the earth of the holy site of Karbalā', the place where Imam Ḥusayn ibn 'Alī (a.s.), grandson

of the Prophet (ṣ), is buried. There are narrations from the Prophet's household (a.s.) which mention that it is recommended to pray on the earth of Karbalā'. This reminds one of how one should defend Islam and make sacrifices in the way of religion just as Imam Ḥusayn rose up against oppression and tyranny.

Combining the Prayers

The Shīʿa believe that it is permissible to combine the noon (*d̲uhr*) and afternoon (*ʿaṣr*) prayers, and the sunset (*maghrib*) and evening (*ʿishā'*) prayers as well as it being permissible to pray them separately. This is because the Prophet (ṣ), at certain times, used to combine these prayers [at home, and not for reasons of fear, rain or being on a journey] as is found in a number of traditions.[154]

Combining the prayers is a way to hasten on the good[155] as Almighty Allāh has said: ﴾And hasten to forgiveness from your Lord﴿[156] and He has said: ﴾Race for the good things﴿[157]

In addition, combining the prayers makes it easy for Allāh's servants as Allāh has said: ﴾Allāh desires for you ease and He does not desire for you difficulty﴿[158]

The Shīʿa also have sufficient evidences for the various legal issues[159] such as the ritual ablution (*wuḍū'*) in the way that is practiced by the Shīʿa, and the *adhān* or the call to prayer in the way known to them, and praying with the hands by the sides and the like. They restrict themselves to taking minor and major Islamic laws from the Qur'ān and the traditions and proven consensus and reason.

Intercession

The Shīʿa believe that intercession or *shafāʿah* is correct as is to be found in the Holy Qur'ān and the authentic traditions.[160]

Almighty Allāh has said in the Holy Qur'ān: ﴾they do not intercede except for someone He approves of﴿[161]

Beseeching the Prophet and his Pure Family

The Shīʿa believe it is permissible to seek a way to Allāh (*tawassul*) through beseeching or pleading to the Prophet (ṣ) and his pure family (a.s.). Allāh has said of them in the Qur'ān: ﴾And seek the way (*wasīlah*) to Him﴿[162]. The Shīʿa also believe that it is permissible to seek the aid of Ahl al-Bayt in asking for needs to be fulfilled by Almighty Allāh, for they are alive and receiving sustenance with their Lord, as is found in the Qur'ānic verse about the martyrs[163] who have a lesser station than the Prophet (ṣ).[164]

Just as the companions of the Prophet (ṣ) used to seek a way to Allāh through the Prophet (ṣ) and would seek their needs from him when he was alive in the world[165], it is permissible for Muslims to seek a way to Allāh through him and seek their needs from him now when the Prophet (ṣ) is alive in the afterlife.

The Prophet (ṣ) and his pure household (a.s.) have a high station with Allāh so Muslims seek a way to Allāh through them to ask Allāh to fulfil their needs.

Almighty Allāh has said: ﴾And if, when they wrong their own selves, they were to come to you [the Prophet][166] and seek forgiveness from Allāh and the Messenger seeks forgiveness for them they would find Allāh turning towards them, merciful﴿[167]

Therefore, seeking a way to Almighty Allāh (*tawassul*) through the station of pious people in their graves such as the Prophets and

friends of Allāh is permissible because of the solid evidences from the Qur'ān and the traditions and consensus as well as the practices of the Muslims in this regard.[168]

Visiting Shrines and Seeking Blessings From Them

The Shī'a believe that it is a commendable act to make a visitation to the grave of the Prophet (ṣ) and the pure Imams [of Ahl al-Bayt] and that it is permissible to seek blessings from them as is found in many holy traditions.[169] For they are alive and receiving sustenance with their Lord. Almighty Allāh has said: ﴾Do not think that those who have been killed in the way of Allāh are dead. Nay they are alive with their Lord receiving sustenance﴿[170] and it is obvious that the Prophet (ṣ) and members of his household have more virtue than the martyrs as we mentioned previously.

For these reasons the Shī'a visit their graves and seek blessings from their relics[171] and kiss their shrines; and this is to show love for Allāh and for His pure and saintly friends and is not at all any kind of worship of other than Allāh. It is simply respect for the person in the shrines, just as people respect the binding of the Holy Qur'ān and kiss it; not because it is leather but because it is associated with the Holy Qur'ān. In the same way, Islam has ordered respect for 'the black stone' [of the holy Ka'bah] and the kissing of it; because it is one of the rites and symbols of Allāh not because it is stone-worship. Kissing the pure shrines is meritorious and brings one closer to Allāh and it is like kissing the black stone which the Messenger of Allāh (ṣ) himself kissed.[172]

The Building of Shrines

The Shī'a believe that it is permissible to erect building around the tombs and that it is recommended to build mosques and domes and shrines around the graves of the Prophet (ṣ), the Pure Imams

(a.s.), the faithful Companions of the Prophet (ṣ), and the great Islamic personalities. Indeed, this is considered to be one of the best ways of drawing near to Almighty Allāh. This is part of what is meant by Allāh's words: ﴾And whoever magnifies the symbols of Allāh it is surely of the piety of the hearts﴿[173], and also his words regarding the youths of the cave: ﴾And those who prevailed over their affair said: we shall surely build over them a place of worship﴿[174] This is also confirmed by traditions.

Building over tombs and graves was practiced by Muslims throughout the generations from the beginning of Islam, and the grave of the Prophet (ṣ) in the holy city of Medina and the graves of the Imams (a.s.) and those of the righteous scholars in various Islamic lands are the best testimony to this.[175]

The Visiting of Graves

The Shīʿa believe that is permissible, rather, meritorious to visit graves. This is because the practise of visiting graves provides a lesson for those who wish to take heed or fear Allāh. There are many traditions on this subject.[176]

Women and the Visiting of Graves

The Shīʿa also believe that it is religiously recommended for women to enter the graveyard of Baqīʿ or other graves of Prophets, Imams, and righteous persons since women are equal to men in divine law except where there is a clear evidence to the contrary. In this case there is no evidence to the contrary and in fact the evidence points to it being permissible.[177]

Prayer in the cemetery of Baqiʿ

The Shīʿa also believe that prayer in the cemetery of Baqīʿ or in the resting places of the Prophets or Imams and righteous persons

is religiously recommended in Islam and that there is no evidence for the prohibition of this.[178] Almighty Allāh has said in the story of the people of the cave: ﴾We shall surely make over them a prayer place﴿[179]

Weeping and Mourning for Imam Husayn

The Shīʿa believe in the permissibility, indeed, the merit of weeping for the tribulations of the Prophet (ṣ) and his pure family (a.s.) and it is for this reason that they hold mourning ceremonies particularly for the martyred Imam Ḥusayn ibn ʿAli ibn Abī Ṭālib (a.s.). The Prophet (ṣ) ordered Muslims to weep for his uncle Ḥamza the martyr of the battle of Uḥud[180], and he also wept for Imam Ḥusayn before his martyrdom.[181] This has been a normal practice for Muslims since the advent of Islam.

No to Slandering and Excommunication

The Shīʿa, then, in all these aforementioned matters have religiously legal and rational evidences which are mentioned in the detailed books which have been printed and are distributed in all Islamic countries. So we ask why is there, from some quarters, slandering of the Imami Shīʿa and attributing impiety and unbelief to them? A Muslim should not call another an unbeliever or impious or slander him or her simply because of differences in legal opinion. Rather, one should try to understand the evidences of the other party and its sources for religious rulings.

In our opinion, Muslims should use their energies to unite and combat the enemies of Islam and rescue their lands from the pillagers, rather than false accusations of impiety and infidelity.

Mandatory Duties and Islamic Laws

The Shīʿa believe that it is necessary to establish prayer (*ṣalāh*), and fasting (*ṣawm*), and to pay the mandatory tithes (*khums*) and alms (*zakāh*), and to make the Ḥajj pilgrimage, and to struggle in the way of Allāh (*jihād*), and to enjoin the good and forbid the evil, and to be allied with the friends of Allāh (*tawalli*), and to be disassociated with the enemies of Allāh (*tabarri*), and to fulfil all the mandatory acts, and abstain from all prohibited acts, and to keep away from vices and develop virtues. They believe that it is mandatory to implement all laws of Islam in all areas: acts of worship, social contracts, judiciary, testimonies, criminal punishments, reparations and all the other laws which are recorded in the books of Islamic jurisprudence and which come to almost one hundred thousand laws.

They also believe that all individual and social affairs should be consistent with Islam, in politics and economics, state and nation, morals and etiquettes, social interaction, marriage and divorce, crime and punishment and so forth.

Islamic Morals

The Shīʿa believe that it is incumbent to adopt virtuous morals and Islamic etiquettes and avoid ugly traits and religiously prohibited things. This is their habit and practice.

Islamic morals are all those things which Islam promotes or makes mandatory such as truthfulness, trustworthiness, modesty, chastity, bravery, generosity, activity, action, good morals, spreading peace, solving disputes, amiability, brotherhood, abstinence and the like.

Ugly traits are those which Islam warns against either by considering them to be undesirable or prohibited such as lying, backbiting, betrayal, bad character, laziness, drunkenness, eating

prohibited things, usury, theft, adultery, sodomy, hoarding, causing corruption, miserliness, cowardice, immodest dress, improper singing, slander, inactivity and so forth.

Morals are a way to orient the behaviour of a person which have been set down by Allāh by making virtuous qualities such as truthfulness, reliability, and steadfastness recommended and keeping away from base qualities such as lying, betrayal and deviation.

The Single Nation

The Shīʿa believe that the Muslims – despite differences in schools of thought and their many different factions – are a single nation and that they are brothers in faith.

Almighty Allāh has said in the Qurʾān: ﴾You are the best nation brought out for the people﴿[182]

He has also said: ﴾And you became, by the blessing of Allāh, brothers﴿[183]

And he has said: ﴾Indeed the believers are brothers, so make peace between your two brothers﴿[184]

Any attempt to bring about disunity between them in the name of minorities, nationalisms or sectarianism and the like is not permissible either religiously or rationally.

The Shīʿa believe that differences in the 'branches' of religion between Islamic sects which arise out of differences in legal opinion, providing that the jurist-consult observes and adheres to the Qurʾān and the traditions, are no cause for disunity amongst the Islamic nation.

They also believe that it is incumbent to exert all efforts to unite Muslims under the banner of the Holy Qurʾān and the purified *sunnah* (or traditions) and that any legal ruling which is not derived from these two sources is false and should be rejected.

It is also necessary to consolidate all energies to propagate Islam in the east and the west, and to raise it to the level of implementation. In this regard, as a prelude to that, it is necessary to:

1. Educate Muslims comprehensively in matters of religion and worldly affairs until they have a general awareness which leads in turn to a general opinion.
2. Cultivate Islamic intellectuals which move towards ongoing constructive action for the Islamic nation.
3. Co-ordinate efforts on various levels to move towards a common goal in the light of a single system.
4. Found Islamic institutions on the widest possible scale whether these be cultural, social, educational etc. These should be places for spreading light and coming together.
5. Industrialisation of Islamic lands with light and heavy industry so that they can be self-sufficient.

Almighty Allāh has said: ﴾And to Allāh belongs honour and to His Messenger and to the believers﴿[185]

The Prophet (ṣ) said: ‘Islam should be above all and nothing should be above it.’[186]

Cleaning up Society

The Shīʿa believe that it is necessary to cleanse society from the evil and harmful things which have been prohibited by Islam such

as intoxicants, singing, gambling, adultery, usury, hoarding, fraud, theft, murder and other things which have been prohibited in the Qurʾān and the traditions. They believe that rulers and people should combine their efforts to do away with these things, as Allāh has said: ﴾You are the best nation brought out for the people, you enjoin the good and forbid the evil﴿[187]

Restoring the Glory of Islam

The Shīʿa believe that it is necessary, and possible, to restore the glory of Islam in society. Indeed Allāh has promised this: ﴾Allāh has promised those who have faith amongst ye and do good works that He will surely make them successors in the land as he made those before them successors and he will establish for them their religion which He has chosen for them and He will replace their fear with security. They will worship Me and not associate anything with Me﴿[188]

However, this is conditional upon true faith and good works and among these good works is amiability, and avoiding disunity, and struggling in the way of Allāh with one's wealth and by word and deed. Whenever these conditions are fulfilled – faith and good deeds – the result promised by Allāh will surely come about.

Invitation to Islam

The Shīʿah believe that it is necessary to invite the people of the east and the west to Islam as Almighty Allāh has said: ﴾And let there be amongst you a nation who invites to the good and enjoins what is proper and forbids what is reprehensible. They are indeed the successful ones﴿[189]

The guidance of a single person to Islam is better in the sight of Allāh than what is in the entire world as the Prophet of Islam has said.[190]

It is necessary then to form institutions, collect donations, send out missionaries, distribute books, and counter the attacks of the enemies of Islam both within and outside Islamic lands.

Awakening the Muslims

The Shīʿa believe that it is the duty of every Muslim individual, according to the words of the Prophet (ṣ): 'Each of you is a shepherd and each of you is responsible for his flock'[191], to work to awaken the Muslims so that they become the leaders of the world as they were previously. This is possible, indeed easy if the required effort is spent. Muslims have a number of advantages including large fertile populations, a strategic region, great wealth, healthy methodologies, and a strong, progressive way of life. If they were to, as a whole,

make faith all encompassing,

cleanse society of inappropriate things which Islam has forbidden,

ensure freedoms,

open the door of deriving legal opinions from the sources - the Qurʾān, the traditions, consensus and reason and make these four the only source of legislation,

make the basis of government consultative with the just jurists who have knowledge of worldly affairs and the exigencies of the time, and

bring back the idea of Islamic brotherhood as opposed to nationalism, sectarianism, or parochialism etc.

then the Muslims would return to power in the twinkling of an eye by the will of Allāh.

Almighty Allāh has said: ﴾If you assist Allāh He will assist you and He will make your feet firm﴿[192]

Shiʿa Culture

General Statistics

The latest statistics show that the Shīʿa number more than 500 millions.[193] They are to be found in all countries of the world, in the east and west, and are distributed throughout all Islamic lands and in many non-Islamic countries. They have a civilisation which is derived from the Holy Qurʾān, and the Prophetic traditions, and the conduct of the household of the Prophet (ṣ).

In Iraq, Iran, India, Pakistan, the Gulf, Lebanon, Syria, Afghanistan, Turkey, Indonesia, Arabia, and the Yemen they have many scholars and jurist-consults, religious schools, educational institutions, mosques and Islamic centres, charitable bodies, libraries and centres with all types of books, Qurʾān schools and many other Islamic projects. In one Islamic land there are almost a quarter of a million scholars, speakers, writers and students.

Throughout Islamic history they have had governments, scholars, writers, poets, philosophers, thinkers, schools, writings, libraries, speakers and guiders.

Since the time of the Messenger of Allāh (ṣ) they have taken noble religious stances and that continues until today. Whoever seeks more information about the precious knowledge of the Shīʿa, and their dedication and struggle in the way of Allāh should refer to any country where the Shīʿa are to be found.

The Shiʿa and the History of Islam

The Shīʿa played a prominent role in the early Islamic conquests and also in stemming the tide of attacks on Islam and the Muslims. They helped to consolidate the pillars of Islam in the land and sent

missionaries and preachers to guide mankind and propagate the teachings of the Qurʾān all throughout the history of Islam:

1. The Buwayhids played a great part in propagating Islam in Iraq and its environs.
2. The Ḥamdānids played their role in Syria and the surrounding area.
3. The Safavids did a great service to Islam in Iran and Afghanistan.
4. In India the kings of Quṭb Shāhī played their role.
5. The great statesman Naṣīr al-Dīn al-Ṭūsī had a great role in stemming the attacks of the Mongols.
6. ʿAllāma Ḥillī did a great service in protecting the land from deviation in the affair of 'Khuda Bandeh'.
7. Sayyid Muḥammad ibn ʿAlī al-Ṭabātabāʾī al-Ḥāʾirī's struggle against the Tsarist Crusaders.
8. The struggle of Mīrza Muḥammad Ḥasan al-Shīrāzī against the western colonialists.
9. The struggles of Sharaf al-Dīn al-Mūsāwī to free Syria and Lebanon from French colonialism.
10. Mīrza Taqī Shīrāzī's fomenting of the 1920 revolt in Iraq to expel the colonisers.

All of this and more is the best evidence to prove the continuing struggle of the Shīʿa and their protection of the land, their concern with propagating and protecting Islam, their sacrifices for it, and their defending it against attack.

As for their efforts at the current time, it is sufficient to know that a number of prominent Shīʿa scholars have spent their lives in exile or in prison and under arrest in defence of Islam and protecting the Muslims. Similarly they have played a well acknowledged part in defending Palestine and Jerusalem and other occupied territories.

In addition, the services the Shīʿa have provided to Islamic culture and economics, peace and politics, developing the land and industry, are great in number and would require large volumes to enumerate.

The Shiʿa and Islamic Sciences

The Shīʿa laid the foundation of Islamic sciences.[194] For example, Abū Aswad al-Duʾalī (605-688 C.E.) was the first to write about grammar under the tutelage of Imam ʿAlī ibn Abī Ṭālib (a.s.). Al-Khalīl ibn Aḥmad[195] was the person to lay down the science of prosody. Jābir ibn Ḥayyān the student of Imam Jaʿfar al-Ṣādiq (a.s.) was the pioneer of modern chemistry. In over 700 books he dealt with subjects such as: metals and their oxides and salts; nitric, sulphuric, and chloric acids; he also dealt with the preparation of alkalis and their purification through crystallisation, distillation, filtration, and sublimation. He added to Chemistry the fields of experiment and method and hence the world considers him to be the father of Chemistry.

According to Abdul-Raḥmān al-Miṣrī, Jābir alluded to the radioactivity present in bodies. He also discovered new chemical elements unknown to the ancients. He would say: 'I know from my experiments that there are other elements present in earth. However, I do not have the means at present to extract them.'

Historians say that Jābir pioneered the telephone and telegraph. He had a kind of small box connected to another box with wires with which he communicated with other people at long distances.

He also invented a small aeroplane in which Khālid al-Barmakī used to sit and fly in the air. This aircraft could remain in flight for extended periods of time and was perhaps was of the helicopter type.

He also invented a robotic doorkeeper made of iron for the abode of a certain minister. This doorkeeper would move and walk and deal with gatecrashers who did not obey the protocols for visiting a minister.

In sum, Jābir ibn Ḥayyān had a far-reaching influence on many modern inventions, and this age is indebted to him for his laying the foundations of Chemistry.

Naṣīr al-Dīn al-Ṭūsī was the founder of the famous astronomical observatory at Marāgheh. He produced some original ideas about astronomical bodies and critiqued the Ptolemaic system in a scientific manner. He was the first to lay down the science of triangles and because of this he is considered by the west to be the founder of the science of missiles. He had many new and useful ideas in all other fields of mathematics. He also invented the new equipment which was used in the observatory to great effect.

Shaykh Bahā' al-Dīn al-ʿĀmilī (d. 1622 C.E.) discovered laws relating to sound waves which he put into use in some mosques in Isfahan, Iran. He also made use of the laws of water pressure and surface tension in the Fayn gardens in Kashan, Iran. He laid down new principles in Arithmetic.

There are many other Shīʿa scholars and thinkers whose life-stories may be found in the relevant literature.

Successors of the Prophet

As was mentioned previously, the Shīʿa believe that the Prophet Muḥammad (ṣ) appointed twelve successors to come after him and made it mandatory for the Islamic nation to follow them and learn from them and refer to them. He said in a well known tradition: ‘My successors will be twelve in number.’[196]

He also said: ‘I am leaving with ye the two weighty things (*thaqalayn)*; the book of Allāh, and my family; the people of my house(Ahl al-Bayt). As long as you adhere to these two you will never go astray after me ever’.[197]

These successors as appointed by the Prophet (ṣ) in the tradition of Jābir ibn ʿAbdullāh al-Anṣārī and others are in the following order as in the table below, together with the dates of their births and deaths and the location of their graves. The names of the other two of the fourteen inerrant ones – the Prophet Muḥammad (ṣ) and his daughter Fāṭima (a.s.) are included.

The Fourteen Infallible (*maʿṣoom*) Personages

Name	**Date of Birth**	**Date of Death**	**Location of Grave**
The Prophet Muḥammad ibn Abdullah (ṣ)	17 Rabīʿ I	28 Ṣafar	Medina, Arabia
Fāṭima al-Zahrāʾ *bint* Muḥammad (a.s.)	20 Jamādā II	3 Jamādā II	Medina, Arabia
1. Imam ʿAlī ibn Abī Ṭālib, Amir al-Moʾmineen (a.s.)	13 Rajab	21 Ramaḍān	Najaf, Iraq
2. Imam Ḥasan ibn ʿAlī, al-Mujtabā (a.s.)	15 Ramaḍān	7 Ṣafar	Medina, Arabia
3. Imam Ḥusayn ibn ʿAlī, Sayyid al-Shuhadāʾ (a.s.)	3 Shaʿbān	10 Muḥarram	Karbala, Iraq

4. Imam ʿAlī ibn Ḥusayn al-Sajjād (a.s.)	15 Jamādā I	25 Muḥarram	Medina, Arabia
5. Imam Muḥammad ibnʿAlī al-Bāqir (a.s.)	3 Ṣafar	7 Dhūl-Ḥajja	Medina, Arabia
6. Imam Jaʿfar ibn Muḥammad al-Ṣādiq (a.s.)	17 Rabīʿ I	25 Shawwāl	Medina, Arabia
7. Imam Mūsā ibn Jaʿfar al-Kāḏim (a.s.)	7 Ṣafar	25 Rajab	Kāḏimīyyah, Iraq
8. Imam ʿAlī ibn Mūsā al-Riḍā (a.s.)	11 Dhūl-Qaʿda	30 Ṣafar	Khorāsān, Iran
9. Imam Muḥammad ibn ʿAlī al-Jawād (a.s.)	10 Rajab	30 Dhūl-Qaʿda	Kāḏimīyyah, Iraq
10. Imam ʿAli ibn Muḥammad al-Hādī (a.s.)	2 Rajab	3 Rajab	Sāmarāʾ, Iraq
11. Imam Ḥasan ibn ʿAlī al-ʿAskarī (a.s.)	10 RabīʿII	8 Rabīʿ I	Sāmarāʾ, Iraq
12. Imam Muḥammad ibn Ḥasan al-Ḥujjah al-Mahdī (a.s.)	15 Shaʿbān	Alive and in occultation	-

The twelve Imams and Fāṭima al-Zahrāʾ (a.s.) the foremost of the women of the worlds (Sayyidato-Nisā' al-ʿĀlamin) the daughter of the Prophet are all like the great Prophet Muḥammad (ṣ) as regards knowledge and wisdom, virtue and morals, purity and inerrancy, and all other spiritual virtues and perfections; all except the station of prophethood which is particular to the Prophet Muḥammad (ṣ). They are all one light and whoever adheres to them will be saved and whoever lags behind them will drown and perish.[198] Fāṭima al-Zahrāʾ is the wife of the Imam, mother of the purified imams, but she is not an imam.

A Brief History of the Imams

The Prophet Muḥammad (ṣ), his daughter Fāṭima (a.s.) and the twelve Imams, his successors who he ordered the Islamic nation to obey and follow, laid down a complete plan for a good life. They provide a complete constitution for a virtuous life and are role models for mankind for all times and in all their affairs: governmental, economic, political, commercial, moral, military, agricultural, industrial, cultural, judicial, individual, familial and so on. This is because they undertook different roles in life such as ruler, minister, leader, soldier, revolutionary, teacher, educator, reclusive, trader, farmer, defender, prisoner, exiled, warrior, peacemaker etc. If the world were to follow the way of these leaders it would become an earthly paradise. Such a day is in store at the coming of Imam Mahdī (a.s.).

What follows is a brief history of each one of these twelve infallible Imams and their mother Fāṭima (a.s.), the wife of the first successor of the prophet, with a selection of hadith from each one of them, together with what notable people, including their enemies, have said about them:

Fāṭima al-Zahrā' daughter of the Prophet

Fāṭima al-Zahrāʾ (a.s.) is the daughter of the Prophet Muḥammad ibn ʿAbdullāh (ṣ) and her mother was the great lady Khadīja, Mother of the Believers (a.s.). Fāṭima al-Zahrāʾ was married to Amir al-Mo'mineen ʿAlī ibn Abī Ṭālib the master of the successors of the Prophet. Her sons and grandsons are the pure Imams (a.s.). She was born on the 20th day of Jamādā I in the 45th year of the Prophet's life. She died unjustly at the age of 18 on Tuesday the 3rd of Jamādā II in the 11th year of the migration or *ḥijra*. She was prepared for burial by her husband who buried her in a secret location in Medina according to her will. She was like

her father in her worship of Allāh and in her asceticism and virtue. Allāh revealed a number of verses about her in the Holy Qur'ān[199]. The Messenger of Allāh (ṣ) named her the 'foremost of the women of the worlds (*Sayyidato-Nisā' al-ʿĀlamin*)'[200], and the 'foremost of the women of paradise.'[201] The Messenger of Allāh (ṣ) used to love her a great deal and whenever she came to visit him he would welcome her and stand up for her and sit her in his place and would often kiss her hands. He used to say that 'Allāh is pleased when Fāṭima is pleased and angry when she is angry.'[202] He would also say: 'Fāṭima is a part of me.'[203] She had a number of children to her husband ʿAlī (a.s.) who were Imam Ḥasan (a.s.), Imam Ḥusayn (a.s.), Muḥassin (a.s.) who was miscarried due to an injury she sustained [when she was brutally assaulted], Lady Zaynab (a.s.), and Lady Umm Kulthūm (a.s.).

Hadith from Fāṭimah al-Zahrā' (AS)

> 'He (Allah) invented all things not from a thing which existed before, and designed them not by emulating other samples. He created them by His might, and gave them life by His will; not because of a need He had for their creation, or a benefit He had for their design, except for the establishment of His wisdom, awareness (of His creation) about His obedience, appearance of His might, (to invite) His creation to servitude and worship, and to glorify His invitation.
>
> ' . . . So my father (Muhammad (S)) rose amongst the people to guide them. He saved them from perversion and aberration, and turned their blindness into enlightenment, and guided them towards the right religion, and invited them to the straight path.'
>
> 'The holy Qur'an . . . following it leads to the pleasure of Allah, listening to it (implementing its teachings) results in

salvation. Through it can be achieved the clear and enlightening proofs and evidences of Allah, His forewarned prohibitions, His conspicuous arguments, His comprehensive reasoning, His desired virtues, His bestowed permissions, and His written divine laws.'

'Therefore Allah set faith as the purifier, for you, from polytheism,

And (He set) the daily prayers to distance you from arrogance and egoism,

And the (giving of) Zakāh as the purity of your soul and the growth of your sustenance,

And rendered fasting for the firm establishment of sincerity,

And the Hajj pilgrimage for the consolidation of the religion,

And rendered justice for the harmonisation of the hearts,

And (He set) the obedience of us (the Ahl-ul-Bayt) as the order (organising factor) for the religion, and our leadership (the Imāmah) as the guarantor against disunity and division,

And Jihād as the honour for Islam, and humiliating for the infidels and hypocrites,

And perseverance as an aid for obtaining reward,

And the 'Enjoining good and forbidding evil' for the interest and correction of the society and the public,

And He rendered kindness to the parents as a shield from displeasure,

And (He set) keeping bond with the kinship the cause for lengthening of life span,

> ‘O Allah! Belittle myself in my eyes, and glorify and magnify Your Station to me. Inspire me Your obedience, and the practice which brings about Your pleasure, and (inspire me) the avoidance of anything which may bring about Your wrath, O most merciful of all.’

The First Imam

He is Imam ʿAlī the son of Abū Ṭālib (a.s.) and Fātima bint Asad. ʿAlī is the cousin and son-in-law of the Prophet Muḥammad (ṣ) since he married his daughter Fāṭima. ʿAlī is the Prophet’s successor to follow him and is the ‘commander of the believers’ and the father of the Imams (a.s.).

Imam ʿAlī ibn Abū Ṭālib was born inside the holy house of the Kaʿba in Mecca on a Friday, the evening of the 13th of Rajab in the 30th year of the Prophet’s life. He was martyred on a Friday evening in the mosque of Kūfa in Iraq while praying in the prayer niche, by the sword of the accursed Kharijite Ibn Muljam who struck him on the head on the night of the 19th Ramaḍān. After three days he died from the blow at the age of sixty-three. His funeral was conducted by the two Imams Ḥasan and Ḥusayn (a.s.) and he was buried at Najaf, Iraq where his tomb stands to this day.

The Virtues of Ali

Imam ʿAlī ibn Abī Ṭālib, commander of the believers (a.s.) had innumerable merits and virtues. Firstly, his faith and belief in Almighty Allāh – he was the first man to submit to and believe in the message of Muḥammad the Messenger of Allāh (ṣ)[204]

He never prostrated to any idol whatsoever. He took part in several battles in defence of Islam including the battles of Badr, Uḥud, Khaybar, Ḥunayn, The Confederates (*al-ahzāb*) and others. Victory was under his banner in all his battles and he was never

defeated. On the night of the Prophet's (ṣ) migration from Mecca to Medina, ʿAlī (a.s.) slept on the Prophet's (ṣ) bed to make those who wanted to kill the Prophet (ṣ) think he was in bed.

He had abundant knowledge. So much so that the Prophet (ṣ) said: 'I am the abode of wisdom and ʿAlī is its gate.'[205] The Prophet (ṣ) also said: 'I am the city of knowledge and ʿAlī is its gate.'[206] This tradition has been related by many scholars including Aḥmad ibn Ḥanbal.

His good legal judgement was so far-reaching that it the Prophet (ṣ) said of him: 'ʿAlī is the best judge amongst you.'[207] The Prophet also said of him: 'ʿAlī is with the truth and the truth is with ʿAlī.'[208]

He was just, fair and equitable with the people, and abstinent in the things of this world. He would go to the public treasury and look at the gold and silver and say: 'O yellow stuff, O white stuff, tempt someone else.'[209] Then he would distribute it to the people.

He would be merciful to the indigent people, would sit with the poor and needy and help people in their needs. He would judge with truth and justice. In essence he was like the Prophet (ṣ) in all respects except the station of prophethood to the extent that – as in the Qurʾānic verse 3:61 – Almighty Allāh considers him to be the same 'self' as the Prophet (ṣ).[210]

There is also the tradition of the **'station'** (*manzila*). This is the tradition that the Prophet (ṣ) said to ʿAlī (a.s.): 'Your station to me is as the station of Aaron to Moses, except that there will be no prophet after me.' This tradition has been narrated by many scholars including Bukhārī, Muslim, and many others.[211]

Ibn Ḥajar al-Haythamī relates[212]: 'Aḥmad relates that a man asked Muʿāwiya about an issue. He said: 'Ask ʿAlī about it for he is more knowledgeable.' The man said: 'I would prefer your answer to that of ʿAlī.' Muʿāwiya said: 'What you say is foul, you have disdained a man that the Prophet honoured with knowledge and said to him: 'Your station to me is as the station of Aaron to Moses, except that there will be no prophet after me', and whenever ʿUmar [ibn al-Khaṭṭāb] found a problem he would refer to him.'

There is also the tradition of the **'barring of the doors'**. This came about when the Prophet (ṣ), at the command of Almighty Allāh, barred all the doors of the houses which led on to the mosque at Medina except the door of the house of ʿAlī (a.s.). A collection of scholars have related this including al-Ḥākim in the *mustradak*[213]. It was such that ʿUmar [ibn al-Khaṭṭāb] used to say: 'ʿAlī ibn Abī Ṭālib has been given three things any one of which would be more dear to me than red camels: his wife Fāṭima daughter of the Messenger of Allāh, his dwelling in the mosque so that what is lawful for the Messenger of Allāh is lawful for him too, and the banner on the day of the battle of Khaybar.'[214]

There is also a consensus of Qurʾānic exegetes[215] that the verse ﴾Indeed your patron is Allāh and His messenger and those who believe; those who establish prayer and give alms while they bow down in prayer ۞ And whoever takes Allāh and His messenger and those who believe as his allies . . . for indeed the party of Allāh are the triumphant ones﴿[216]

Many books have been written by Sunni scholars about the virtues of ʿAlī (a.s.) including *al-manāqib* of al-Khārazmī al-Ḥanafī, and *yanābīʿ al-mawadda* of al-Qandūzī al-Ḥanafī, and others.

Hadith from Amir-ul-Mu'minin (AS)

On the Almighty's attributes Imam Ali peace be upon him states:

"He cannot be conceived of by the imagination and He cannot be determined by comprehension. He cannot be perceived by the senses and He cannot be compared with any person. He is One but not numerable and He is Eternal without end. He is the One who supports without being supported."

Imam Ali (AS) also said:

'He is Allah, the Clear Truth, truer and clearer than the eyes perceive. The intellects cannot reach Him by any definition, since that would be to compare Him; and the imagination cannot reach Him by any evaluation; since that would be to give Him a likeness. There is no beginning to His primacy and there is no end to His eternity. He is the First and the Eternal, and He is the Everlasting without end. Foreheads bow down before Him and lips declare His Oneness. He gave all things limitations when He created them, so as to make it clear that He is not like them.'

Amir-ul-Mu'minin (AS) also said:

'Time never changes for Him so as to cause a change in His state, and He is never in any particular place so as to entail His moving to another place. He knows of the secrets in the minds of the secretive, and the intimate meetings of those who meet behind closed doors, and the thoughts and opinions of those who speculate.'

Amir-ul-Mu'minin, Imam Ali (AS) also said:

'The eyes cannot perceive Him with the sense of sight, but the heart can perceive Him through the realities of trust. He is close to all things without being associated with them. He is remote from them without being distanced from them. He speaks yet

without speech. He wills yet without wanting. He creates yet without physical means. He is Subtle yet obscurity cannot be attributed to Him. He is Great yet aloofness cannot be attributed to Him. He is Seeing yet sensory perception cannot be attributed to Him. He is Compassionate but sentimentality cannot be attributed to Him.'

Imam Ali (AS) also said:

'The first part of the deen is knowledge of Him. The perfection of knowledge of Him is affirmation of Him. The perfection of affirmation of Him is affirming His Oneness. The perfection of affirming His Oneness is being sincere towards Him. He who makes a comparison to Him has set up a second with Him. He who sets a second with Him has divided Him. He who divides Him is ignorant of Him. Whoever tries to indicate to Him has given Him limitations, and whoever gives Him limitations has rendered Him finite.' [On another occasion Imam Ali (A) says 'The perfection of sincerity is avoiding disobedience'.]

> 'No one accompanies the Qur'an except that when he departs from it he does so with a gain and a loss. (He leaves with) a gain of guidance (to the truth) and a loss of ignorance. Rest assured that there is no destitution for anyone after (knowing) the Qur'an, and no one has any riches before (knowing) the Qur'an.'
>
> 'Do not enslave yourself to another person, for Allah has made you a free person.'
>
> 'Make your own self as a judge between yourself and others.
>
> Therefore, love for others whatever you love for yourself, and dislike for others whatever you hate for yourself.

Do not transgress just as you do not like to be transgressed upon, and be kind to others just as you like to see kindness from others.

What you regard as bad and ugly to come from others also regard it bad and ugly (if it were) to come from yourself.

If it pleases you what you do to others, then be pleased with that if they do it to you.

Do not talk about what you do not know, still do not say all that you know.

Do not say (to others) what you do not like to be told.'

'Do not look at who is talking but look at what is said.'

'He who corrects his covert affairs, Allah would correct his overt (aspects of life). He who worked for his religious affairs, Allah would take care of his material life. He who enhances what is between him and Allah, Allah would improve what is between him and other people.'

'The example of the world is that of a snake; it is soft to touch but inside it carries a deadly poison. The ignorant one may be charmed by it, but the sage and the sane person would avoid.'

'How plenty are the lessons to learn from and how few are those who would learn from them.'

'Get rid of your wrong actions before they get rid of you.'

'Being thankful for every blessing is being careful to avoid what Allah has forbidden.'

'The least of what Allah demands of you is that you do not use His blessings to disobey Him.'

‘Be in awe of Allah in your dealings with His servants and His lands, for surely you are responsible, even if it is for a small piece of land and a few animals. Obey Allah and do not disobey Him. if you see good then take hold of it, and if you see evil then turn away from it.’

‘Beware of being disobedient to Allah when you are alone, for surely the One who witnesses is also the One who judges.’

‘Well-being consists of ten parts; nine of them are in being silent – except in the remembrance of Allah – and one of them is in leaving the company of the foolish.’

‘Supplication is the key to divine mercy.’

‘Deflect the waves of misfortune by supplication.’

‘Fortunate is he who remembers the promised Day of Judgement, and who acts with the Reckoning in mind, and who is content with what is just enough, and who is pleased with Allah.’

‘Perfect happiness comes with knowledge, and partial happiness come with abstinence. Worship without knowledge and without abstinence merely exhausts the body.’

‘The most excellent worship is refraining from disobedience . . .’

‘Wherever there is wisdom, there is fear of Allah, and wherever there is fear of Allah, there is His mercy.’

‘The most glorious thing to come down from the heavens is divine succour, and the most glorious thing to rise up from the earth is sincerity.’

‘There are three things that set you free:

Fear of Allah in secret and in public,

Moderation in times of poverty and wealth, and

Being just in times of anger and contentment.'

'He who takes his self into account will profit, and he who is heedless of it will loose. He who is fearful will be secure, and he who reflects will discern, and whoever discerns will comprehend, and whoever comprehends will have knowledge.'

'The best way of life is the one that does not make you do wrong or make you distracted.'

'Always observe your appearance in the mirror, and if it looks good consider it repulsive to associate an ugly action with it and so spoil it, and if it looks ugly consider it even more repulsive by combining the two forms of ugliness!'

'Train yourself in good behaviour with regard to what you dislike in others.'

'The devil of everyone is his own self.'

'I am amazed at the heart of man: It possesses the substance of wisdom as well as the opposites contrary to it . . . for if hope arises in it, it is brought low by covetousness; and if covetousness is aroused in it, greed destroys it. If despair possesses it, self-pity kills it; and if it is seized by anger, this is intensified by rage. If it is blessed with contentment, then it forgets to be careful; and if it is filled with fear, then it becomes preoccupied with being cautious. If it feels secure, then it is overcome by vain hopes; and if it is given wealth, then its independence makes it over-extravagant. If want strikes it, then it is smitten by anxiety. If it is weakened by hunger, then it gives way to exhaustion; and if it goes too far in satisfying its appetites, then its inner becomes clogged up. So

all its shortcomings are harmful to it, and all its excesses corrupt it.'

'Ask your hearts about friendship, for surely it is a witness that cannot be bribed.'

'Kindle your heart with courteous behaviour just as you kindle a fire with fuel.'

'Surely hearts grow tired just as bodies grow tired, so seek out the novelties of wisdom for them.'

'The most self-sustaining wealth is the intellect.'

'The intellect is a king and the characteristics are its subjects, so if it is weak in governing them, disorder overtakes it.'

'The intellect is better than desire, for the intellect makes you king over your destiny, and desire makes you a salve of your destiny.'

'Bodies are sustained by food, and intellects are sustained by wisdom, and whenever either of them is deprived of its sustenance then it perishes and disintegrates.'

'Keep company with the people of intellect, whether they are your enemies or your friends, for surely one intellect is only confirmed by another intellect.'

'If the intellect is given a free reign, and if it is not imprisoned by the desires of the self or by religious customs or by partisanship, then it will lead the one who possesses it to salvation.'

'When Allah wishes to remove a favour from His servant, the first thing He changes in him is his intellect.'

‘The spirit gives life to the body, and the intellect gives life to the spirit.’

‘Knowledge is the most precious of treasures, and the most beautiful. It is easy to carry, tremendously useful, beautiful in its completeness, and delightful in its uniqueness.’

‘Life is too short for you to learn all the knowledge that find attractive, so learn what inspires you, only what inspires.’

‘Knowledge is accompanied by action, for whoever has knowledge (should) act (accordingly). Knowledge calls out for action: if it responds to the call then it lives on . . . otherwise it perishes.’

‘Nobility of characters consists of ten qualities: generosity, modesty, sincerity, and fulfilment of trust, humility, self-esteem, courage, forbearance, patience, and gratitude.’

What others have said about Imam Ali

Abū Bakr [ibn Abu Quḥāfah] said to Amir al-Mo’mineen (Commander of the Faithful) Imam Ali: ‘O son of Abū Ṭālib, you have become the *mawlā* (authority/patron) of every Muslim man and woman.’[217]

ʿUmar ibn al-Khaṭṭāb used to say: ‘May Allāh not allow me to live after ʿAli ibn Abī Ṭālib has died.’[218] And he said: ‘He is my *mawlā* (authority/patron)[219].’ He said also: ‘Congratulations to you O son of Abū Ṭālib, you have become my *mawlā* (authority/patron) and the *mawlā* of every Muslim.’[220]

ʿUthmān ibn ʿAffān used to say: ‘Were it not for ʿAlī, ʿUthmān would have perished.’[221]

ʿĀ’isha bint Abu Bakr said: ‘I never saw a man more beloved to the Messenger of Allāh than him.’[222]

‘Abdullah ibn ‘Umar said to a man who had said I loathe ‘Ali, “May Allah loathe you! Do you loathe a man one of whose virtues is superior to the world and whatever is in it?”[223]

Muʿāwiya ibn Abī Sufyān used to ask ʿAlī ibn Abī Ṭālib about difficulties he would come across and when he heard news of ʿAlī’s death he said: ‘Knowledge and understanding have died with the death of ʿAlī ibn Abī Ṭālib.’[224]

Ḥasan of Basra said of ʿAlī that he was: ‘a straight arrow from Allāh’s bow against His enemies, and he was the divine of this nation.’[225]

The Second Imam

He is Ḥasan son of ʿAlī ibn Abī Ṭālib (a.s.) and Fāṭima al-Zahrāʾ (a.s.) daughter of the Prophet Muḥammad (ṣ). He is the grandson of the Messenger of Allāh (ṣ) and the second of his successors and the leader (*imām*) of the people after his father ʿAlī, *Amir al-Mo’mineen* – the Commander of the Faithful.

He was born in the enlightened city of Medina on a Tuesday, the 15th of the month of Ramaḍān in the second or third year of the *ḥijra* or migration of the Prophet (ṣ), that is 2/3 A.H. or 624/625 C.E. He died as a martyr to poison on Thursday the 7th of the month of Ṣafar 49 A.H (17th March 669 C.E.). His funeral was undertaken by his brother Imam Ḥusayn (a.s.) and he was buried in the cemetery of Baqīʿ in Medina where he lies to this day.

He was the most devoted to Allāh of his peers and the most knowledgeable and virtuous of them. He most resembled the Prophet (ṣ) of all people and he was the most generous of the

Prophet's household in his time and he was the most clement of people.[226] An example of his generosity is that one of his maidservants presented him with a bouquet of fragrant herbs so he said to her: 'You are free for the sake of Allāh.' Then he said: 'Such has Allāh taught us, for He has said: ﴾And when you are greeted with a greeting then greet with a better one or return it﴿.[227] [228]

An example of his clemency is that a Syrian once saw him riding and began to curse him but Imam Ḥasan did not reply to him. When the Syrian had finished Imam Ḥasan approached, greeted him and laughed and said: 'O master, you seem to be estranged and you may have mistaken me for another. Were you to seek favour and goodwill we would show you favour and goodwill, and were you to ask of us we would give you, and were you to ask us for directions we would direct you, and were you to ask us for a mount we would give you a mount, and if you are hungry we will let you eat your fill, and if you have no clothes we will clothe you, and if you are in poverty we will enrich you, and if you are in exile we will give you sanctuary, and if you have any need we will fulfil it.' When the man heard these words he wept and said: 'I testify that you are Allāh's vicegerent (*khalīfa*) on earth, ﴾Allāh knows full well where he places His mission﴿.[229] [230]

Hadith from Imam Hassan (AS)

> 'He who claims he does not like wealth is, to me, a liar, and if his truth is established in this respect, then, to me, he is stupid.'
>
> 'Have you seen an oppressor who is more like an oppressed one? The Imam was asked: 'How is that O son of Rasulollah?' The Imam (A) replied: 'He is the jealous person who is in perpetual anguish whereas the envied is in comfort.'

Imam Hassan (A) used to encourage the people to gain more and more knowledge, and used to say:

> 'Teach others and learn from others' knowledge, in this way you would have perfected your knowledge and learnt things you did not know . . . and to ask a question is half of the knowledge.'
>
> 'He who does not have intellect, does not have etiquette, and he who does not have determination, does not have goodwill, and he who does not have a belief does not have morality. The peak of intellect is to socialise with, and treat the people nicely and kindly. Through intellect you can achieve the prosperity of both worlds and without it you would loose all.'

Someone asked Imam Hassan (A) about politics, the Imam replied

> 'Politics is to attend to the rights and duties of Allah and to protect the rights of the people; dead or alive. As for the rights of Allah, it is to fulfil what He ordered and abstain from what forbade. And as for the rights of the living it is to discharge your duties towards your Muslim brethrens and not to hesitate serving your community, to be sincere towards leader as long as he is sincere to the Ommah, and to raise your objection to him if he deviated from the straight path. As for the rights of the dead, it is to commemorate their good deeds and conceal their bad deeds, for they have their Lord to deal with them.'
>
> 'There is no poverty like ignorance.'
>
> 'The peak of wit and intelligence is the good conduct with the people.'

‘The distance between right and falsehood is (the width of) four fingers (i.e. the distance between the eye and the ear). What you see with your eyes is the truth, whereas you could hear many false things.’

‘The people who practice consultation are guided (towards perfection).’

‘(The beneficences of) both worlds are achieved through reasoning.’

‘Do not hasten punishment for offence, and allow room for reason for the offence.’

‘I am surprised at one who takes care at what he eats, but does not do so about what he believes in. He avoids that which hurts him from entering his stomach, but allows that which makes him inferior to enter his heart (and mind).’

What others have said about Imam Hasan

Anas ibn Mālik, one of the Prophet’s companions said: ‘There was no-one among them who more resembled the Messenger of Allāh than Ḥasan.’[231]

Abū Hurayra said: ‘I always loved Ḥasan ever since I saw how the Messenger of Allāh used to treat him.’[232]

ʿAbdullāh ibn al-Zubayr said: ‘Let me tell you of the person from his [the Prophet’s] family who most resembled him and who was most beloved to him - it was Ḥasan son of Alī.’[233]

Ibn Sīrīn said: ‘Often Ḥasan ibn ʿAlī would reward a single person with one hundred thousand coins.’[234]

Wāṣil ibn ʿAṭāʾ said: ‘Ḥasan ibn ʿAlī had the mark of a prophet and the aura of a king.’[235]

Abul-Fidāʾ ibn Kothayr said [of him]: ‘If only they [the Muslims] knew, they would have venerated the blessings of Allāh upon them when they swore allegiance to the son of the daughter of the Messenger of Allāh and the chief of the Muslims and one of the most knowledgeable and intelligent of the companions.’ [236]

The Third Imam

He is Ḥusayn son of ʿAlī ibn Abī Ṭālib (a.s.) and Fāṭima al-Zahrāʾ (a.s.) daughter of Muḥammad (ṣ). He is the grandson of the Messenger of Allāh (ṣ) and the third of his successors and the progenitor of the nine Imams who came after him and the leader (*imām*) of the people after his brother Hasan (a.s.).

He was born in the enlightened city of Medina on the 3rd of the month of Shaʿbān within a year of the birth of his brother Ḥasan and was killed unjustly by the sword and in dire need of water at the battle of Karbala on the day of ʿĀshūrāʾ (Ashura), Saturday the 10th of the month of Muḥarram in the year 61 A.H. After three days, his son Imam Zayn al-ʿĀbidīn (a.s.) undertook his funeral and buried him at Karbala in Iraq where his shrine is to this day.

His virtues are countless. He is the Messenger of Allāh’s *rayḥānah* or (blessed) flower, as he is quoted as saying regarding Ḥusayn and his brother Ḥasan (a.s.): ‘Those two are my favourite blessed flower of this world.’[237]

Allah’s messenger also said: ‘Ḥusayn is from me and I am from Ḥusayn.’[238]

He also said: ‘Ḥasan and Ḥusayn are the chiefs of the youths of Paradise.’[239]

He also said: ‘Ḥasan and Ḥusayn are two Imams whether they rise up it or not.’[240]

Ḥusayn (a.s.) was the most knowledgeable of the people and the most worshipful of Allāh and he used to pray one thousand units of prayer every night as did his father Imam ‘Alī (a.s.). He often used to carry sacks of food at night to the poor, which left their marks on his body and they were visible after his death. He was noble, generous, and clement, and he could not bear that Allāh be disobeyed.

By his brave and unique uprising he revivified the way of Islam and the religion of his grandfather the Messenger of Allāh (ṣ) which had become corrupted so soon after his death. Indeed, he revivified the entire world until the day of resurrection. He is the Masters of the Martyrs and the best of mankind after his brother.

Hadith from Imam Hussain (AS)

> ‘I do not see death except prosperity and life along with the oppressors except anguish.’
>
> ‘O Allah! You know that all there was from us was not in competition to seek power, nor to gain refuse of the world (i.e. wealth), but it was nothing other than to present the signs and essence of Your religion, and to promote reform in Your land, (so that) oppressed members of your servants find safety and security, and Your laws, orders and obligations are acted upon.’
>
> ‘I have not arisen for the purpose of exuberance, arrogance, corruption, or oppression, but I have done so in order to seek reform in the nation of my Grandfather, Muhammad (S). I want to enjoin Good and forbid Evil, and I want to go down the path and tradition of my Grandfather, Muhammad (S), and the path of my father Ali ibn Abi Ṭālib (A).

‘There are people who worship Allah out of desire (for reward), and this is the worship of traders, and there are people worship Allah out of fear (of punishment), and this is the worship of slaves. Whereas certain people worship Allah out of gratitude, and this is the worship of the free, and this is the best of the worships.’

‘There are seventy benefactions for saluting, sixty nine for the one who initiates it and one for the replier.’

‘Do not say about your brother in his absence other than that which you would like him to say about you in your absence.’

‘(O Allah) . . . How can You be reasoned about with that that is in need of You in its existence?

‘(O Allah) . . . What did he find he who lost You? And what did he loose he who found You? Truly he has failed who is contented with other than You.’

What others have said about Imam Husayn

ʿUmar ibn al-Khaṭṭāb said to Imam Ḥusayn: ‘It is Allāh and then you that have made us what we are today.’[241]

Abū Hurayra said: ‘Ḥusayn ibn ʿAlī entered the room wearing a turban and I thought that the Prophet himself had been raised from the dead.’[242]

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ said when Imam Ḥusayn passed by him once: ‘Whoever wishes to see the most beloved of the people of the earth to the people of the heavens then let him look at this man who is passing by.’[243]

Muʿāwiya said: ‘I cannot fault Ḥusayn. I swear by Allāh that there is no fault in him.’[244]

Ibn Sīrīn said: 'After John son of Zechariah, the heavens never wept for anyone except for Ḥusayn (a.s.). When he was killed the sky became dark and the stars appeared during the day and red dust fell.[245]

"On the day of the martyrdom of al-Hussein (AS) the sky rained blood . . . ."[246]

"There was not a stone which was not lifted but underneath it was found blood . . . . "[247]

Records show that the skies wept blood for Imam Husayn throughout the globe. Christian monks in Britain recorded the following:

"685. In this year in Britain it rained blood, and milk and butter were turned into blood."[248]

The Fourth Imam

He is Imam ʿAlī son of Ḥusayn (a.s.). His mother was Shāhezanān, daughter of the Persian king Yazdegird. He was born in the enlightened city of Medina on the 15th of the month of Jamādā I in the year 36 A.H. (9th November 656 C.E.) the day that his grandfather the commander of the faithful ʿAlī (a.s.) captured the town of Basra in Iraq.

He died of poison on Saturday the 25th of the month of Muḥarram in the year 95 A.H. (20th October 713 C.E.) at the age of 57 years. His funeral was conducted by his son Muḥammad al-Bāqir (a.s.) and he was buried in the cemetery of Baqīʿ In Medina, Arabia.

He was, in knowledge, worship of Allāh, virtue, abstinence, and helping the afflicted the foremost of his age. Jurists have used him as a source for abundant traditions and he gave many sermons and taught a great many supplicatory prayers.[249]

He used to go out in the dark of the night and carry a sack on his back containing gold and silver coins as well as food and fuel until he went to each door in turn of the poor people's houses where he would knock and give to whoever came to the door. He used to cover his face so that the poor would not recognise him. When he died, the people of Medina realised that it was him that was the bearer of the sack.

He used to love to host the poor and the orphans and the sick at his table.

Among his fine moral traits is that every month he would call his maidservants and say to them: 'Whoever wishes that I marry them off I will marry them off; and whoever wishes that I sell them I will sell them; and whoever wishes that I free them I will free them.'

Whenever someone came to ask him something he would say: 'Welcome to he who bears my provision to the afterlife.'

His piety was such that he would pray one thousand units of prayer every day and whenever the time for prayer came he would get goose bumps and turn white and shake. Among his names was 'he of the calluses' because of the effects of prolonged prostration to Allāh on his forehead and palms and knees.'

Once a man swore at him and said awful things to him but he was calm and didn't reply. After a moment he went over to the man and those present supposed that he was going to give the man a taste of his own medicine. But he recited the Qurʾānic verse: ﴾And those who contain their anger and forgive the people and Allāh loveth those who do good﴿[250] Then he stood before the man and said: 'My brother, you stood before me before and spoke and spoke. If you said what is true about me then I ask Allāh for

forgiveness; and if you have said what is not true about me then may Allāh forgive you.’[251]

Hadith from Imam Zayn al-Ābidin (A)

Imam Zayn al-Ābidin (A) said to his son, al-Bāqir (A):

> ‘Do good to whoever seeks it from you. For if he deserved it then you have achieved your goal, and if he did not deserve it, you are the kind to do so. If someone swore at you, and he is on your right hand side, and he then turns to your left and apologised to you, accept his apologies.’

On the subject of trustworthiness and honesty, Imam Zayn al-Ābidin (A) says:

> ‘By He who sent Muhammad (S), with the Truth (I swear that) if the killer of my father al-Hussain (A) entrusts me with the sword which he killed him (A) with, I would return it back to him.’

> ‘Contemplate and strife for what you have been created for, for Allah did not create you in vain.’

> ‘Do not have animosity towards anyone even if you thought he would not harm you, and do not fail to befriend anyone even if you thought he would not benefit you.’

> ‘Indeed the ultimate knowledge and the perfection of the religion (and way of life) of a Muslim is to avoid talking about things which do not concern him, lack of his boasting, his forbearance, perseverance, and well-manners.’

‘Do not stop from refraining from evil even if you have been known to commit it.’

‘The best keys to (one’s) affairs is truthfulness, and the best endings is faithfulness and loyalty.’

What others have said about Imam Ali Zayn al-Abidin

Abū Ḥāzim said: ‘I never saw a Hashimite more meritorious than ʿAlī ibn Ḥusayn nor more knowledgeable than him.’[252]

Al-Zuhrī said: ‘I never saw anyone more knowledgeable than Zayn al-ʿĀbidīn.’ If ʿAlī ibn al-Ḥusayn was mentioned he would weep and say: ‘The adornment of the worshippers.’[253]

Mālik ibn Anas, the Imam of the Maliki sect, said: ‘He was named “Zayn al-ʿĀbidīn (the adornment of the worshippers)” because of the great amount of his worship of Allāh.’[254]

The Ummayad Caliph ʿUmar ibn ʿAbd al-ʿAzīz said after he had just left his presence: ‘Who is the most noble of people?’ Those around him said: ‘You.’ He said: ‘Not at all, the most noble of people is he who has just left my presence.’

Nāfiʿ said addressing Zayn al-ʿĀbidīn: ‘You are the chief of people and the best of them.’[255]

The Fifth Imam

He is Imam Muḥammad al-Bāqir (the splitter open of knowledge), son of ʿAlī (a.s.) and his mother was Fāṭima daughter of Imam Ḥasan (a.s.). He was born on a Monday the 3rd of the month of Ṣafar (it is also said to be on the 1st of Rajab) of the year 57 A.H. (16th December 676 C.E.). He is the first of the Alids who is of Alid parents. He died of poison on a Monday the 7th of the month of Dhūl-Ḥijja in the year 114 A.H. (28th January 733 C.E.) at the

age of 57 years. His funeral was conducted by his son Imam Jaʿfar al-Ṣādiq (a.s.) and he was buried in the cemetery of Baqīʿ in Medina.

He was extremely virtuous, noble, and religious. He had abundant knowledge, great clemency, and beautiful character, and he was worshipful, humble, generous, and tolerant.

Once a Christian said to him: 'You are a cow (*baqar*).'

He said: 'Rather I am *bāqir*.

The Christian said: 'You are the son of a scullery maid.'

Imam Bāqir said: 'That was her profession.'

The Christian said: 'You are the son of a licentious black negro woman!'

He said: 'If you have spoken the truth then may Allāh forgive her, and if you have lied then may Allāh forgive you.'

At this, the Christian accepted Islam.[256]

He was a sea of knowledge and would answer any question posed to him without hesitation.

Ibn ʿAṭā al-Makkī said: 'I have never seen anyone else before whom the scholars are so humbled more than before Muḥammad al-Bāqir (a.s.). I saw al-Ḥakam ibn ʿUtayba, despite his greatness in the eyes of the people, before him like a child before his teacher.'[257]

Muḥammad ibn Muslim said: 'Whenever anything troubled my heart I would ask Abū Jaʿfar (Muḥammad al-Bāqir) until I asked him about thirty thousand traditions.'[258]

He was constantly remembering Allāh. His son Imam Ṣādiq said: ‘My father remembered Allāh much. I would walk with him and he would remember Allāh, eat with him and he would remember Allāh, and even when he spoke to the people it would not distract him from remembrance of Allāh.’[259]

He was much disposed to night prayer and worship and wept profusely.

Hadith from Imam Bāqir (A)

‘The practice of Islam is founded on five matters: upholding of the daily prayers, purification of the wealth (giving the Khums and Zakāh), performing the Hajj pilgrimage, Fasting during the holy month of Ramaḍān, and allegiance to the authority (walāyah) of the us the Ahl-ul-Bayt. Exceptions are given in four of them but none is given for the walāyah. He who does not possess sufficient wealth, does not give Khums/Zakāh. He who does not possess sufficient wealth, is not obliged to go to Hajj. He who is ill can perform the daily prayers in sitting mode, and does not fast during the month of Ramaḍān. However the walāyah is obliged upon him regardless of his health and wealth.’

‘Three are amongst the noble values of this world and the hereafter: To forgive he who transgresses against you, To bond ties with he who severs ties with you, To forbear he who insults you.’

‘The most regretting individual on the Day of Judgement is he who preaches to others to do good but does not practices it himself.’

‘He who says the truth, his acts would be purified, and he whose intention is good, his sustenance will be increased, and he who is kind to his family his lifespan would increase.’

> 'He who teaches guidance, will have a reward similar to the rewards of all of those who act upon it without reducing anything from their reward. He who teaches misguidance, will have a punishment similar to the punishments of all of those who act upon it without reducing anything from their punishment.'

What others have said about Imam Muhammad al-Bāqir

Ibn ʿUmar said indicating Imam Bāqir (a.s.): 'They, the people of the house, are endowed with [Allāh given] understanding.'[260]

Whenever Jābir al-Juʿfī wanted to narrate traditions from the Imam he would say: 'The trustee of trustees and the heir to the knowledge of the prophets, Muḥammad ibn ʿAlī ibn al-Ḥusayn, narrated to me . . .'[261]

Ibn Abī al-Ḥadīd said: 'Muḥammad ibn ʿAlī ibn al-Ḥusayn was the chief of the jurists of the Ḥijāz and it was from him and his son Jaʿfar that the people learned jurisprudence.'[262]

The Sixth Imam

He is Jaʿfar al-Ṣādiq (The Truthful), the son of Muḥammad al-Bāqir (a.s.). His mother was Fāṭima whose agnomen was '*umm farwa*'. He was born in Medina on Monday the 17th of the month of Rabīʿ I in the year 83 A.H. (20th April 702 C.E.) – the date of the Prophet's (ṣ) birthday. He died of poisoning on the 25th of the month of Shawwāl in the year 148 A.H. (14th December 765 C.E.) at the age of 65 years. His son Mūsā al-Kāḏim (a.s.) conducted his funeral and he was buried in the cemetery of Baqīʿ in the city of Medina.

His knowledge and virtue, wisdom and understanding, abstinence and piety, truth and justice, nobility, generosity and bravery and all his other virtues are more than can be enumerated.

Shaykh al-Mufīd said: ‘The learned scholars have transmitted on the authority of no other member of the House (*ahl al-bayt*) as much as they have transmitted on his authority. None of them met as many of the reporters of traditions as he did, nor did the latter transmit on their authority to the same extent as they transmitted on the authority of Abū ʿAbdullāh (Jaʿfar ibn Muḥammad), peace be on him. The specialists in traditions have gathered together the names of those who narrated on his authority, who were reliable - despite differences in views and doctrines - and they were four thousand men . . .’[263]

Both Abū Ḥanifa the Imam of the Ḥanafite school and Mālik the Imam of the Mālikite school were students of his.

His abstinence was such that he used to eat [only bread with] oil and vinegar and would wear a very rough and thick shirt and would often wear patched clothes. He used to work by himself in his orchard.

As for his worship of Allāh, he used to pray a great deal and often fainted during prayer. One night he was summoned by the Abbasid ruler Hārūn al-Rashīd whose servant, when he went to his door, found him in solitude with his face and hands in the dust and the dust had left marks on his face and cheeks.

He was very giving, of beautiful character, softly spoken, good company and a delight to be with.

Hadith from Imam Ṣādiq (A)

> ‘Nothing other than three matters continue to bring an individual rewards after death. A charity that Allah helped him

establish during his life and this (charity) continues after his death, a good practice acted upon (by others), and an offspring who prays for him.'

'The right of a Muslim upon another is that he is not full when his brother goes hungry, and he does not quench his thirst when his brother is thirsty, and he is not clothed when his brother is naked; it is most great the right of a Muslim upon his brother.'

'Love for your Muslim brother what you love for yourself.'

'Amongst the manners of the ignorant is to answer before he hears (the argument), to oppose before he understands, and to give a judgement upon what he does not know.'

'He who acts not in accordance with a vision, is like he who is going down the wrong way, and then speeding does not give him anything other than distancing him further from the truth.'

'The most beloved of my brothers to me is he who presents me my mistakes.'

'Seventy sins of the ignorant are forgiven before one is forgiven for the scholar.'

'Make bonds with he who sever ties with you, give to he who denies you, be kind to he who was bad to you, salute he who swore at you, be fair and just to he who fought you, forgive he who oppressed you just as you would like to be forgiven, learn from Allah when He forgives you; do you not see the sun shines upon the believers and the non-believers, and the rain comes down upon the good and the bad?'

What others have said about Imam Ja'far al-Ṣādiq

Fuʾād Samʿān said: 'Imam Jaʿfar al-Ṣādiq was a teacher for the other leaders of the islamic juridical schools such as Mālik ibn

Anas, Aḥmad ibn Ḥanbal, Abū Ḥanīfa, and al-Shāfiʿī and other leaders of sects.'

Abū Ḥanīfa said: 'I have never seen anyone more knowledgeable than Jaʿfar ibn Muḥammad.'[264]

Muḥammad Abū Zuhra said: 'The Imams of the Sunnites who were his contemporaries received and took knowledge from him.'[265]

Ibn Ḥajar said: 'The people transmitted knowledge from him far and wide and his fame spread to all lands.'[266]

Dr. Aḥmad Amīn said: 'Imam Jaʿfar was one of the greatest personalities to have influenced his own time and afterwards.'[267]

The Seventh Imam

He is Imam Mūsā al-Kāḏim, the son of Jaʿfar al-Ṣādiq (a.s.). His mother was Ḥamīda al-Muṣaffāh. He was born at al-Abwāʾ which is a waystation between Mecca and Medina on Sunday the 7th of the month of Ṣafar in the year 128 A.H. (8th November 745 C.E.), and died of poison in the prison of the Abbasid ruler Hārūn al-Rashīd after an unjust imprisonment of 14 years, on the 25th of the month of Rajab in the year 183 A.H. (1st September 799 C.E.). His funeral was conducted by his son ʿAlī al-Riḍā (a.s.) and he was buried at Kāḏimīyya, Iraq where his shrine remains to this day.

He was the most knowledgeable of his peers and the most virtuous, generous and valiant. He had a beautiful character and fine qualities and was of obvious knowledge and virtue. He was high minded and was disposed to much worship of Allāh and long prostrations to Allāh. He was named 'al-Kāḏim' due to his containment of his anger, and because of his righteousness he was called 'the righteous servant of Allāh.'

The evidence of his knowledge in different fields is astonishing. An example of this is the tradition narrated by Burayha the prominent Christian who was defeated intellectually by the Imam and accepted Islam and became a good Muslim.[268]

Once a poor person asked him for one hundred silver coins. The Imam asked him a question to test his knowledge and when he answered correctly he gave him two thousand silver coins.

He was the most beautiful of reciters of the Qurʾān and worshipped Allāh and recited the Qurʾān more than anyone else and prostrated longer than anyone and wept for the sake of Allāh more than anyone. He died in a state of prostration to Allāh.

Hadith from Imam Kāḏim (A)

> ‘Allah has given the people two proofs, an apparent one and a hidden one. The apparent one is His messengers, prophets and Imams, and the hidden one is the intellect.’
>
> ‘Learn thoroughly the teachings of Islam for this learning is the key to the (correct) vision, perfect worship, the means to elevated stations, and honourable ranks in this world and the hereafter. For the merit of the learned scholar (Faqeeh) over the lifelong worshiper (Ābid) is that of the sun over the planets. And he who does not seek knowledge about his religion, none of his achievements would be accepted by Allah.’
>
> ‘Endeavour to divide your time into four categories: one for the supplication with Allah, another to make a living, the third for socialising with the brethrens and those trustworthy individuals who are honest to you and point out to you your mistakes in confidence, and the fourth to seek in seclusion non-forbidden pleasures, and with this you gain strength and vigour for the other three.’

‘. . . and the believer is the brother of the believer even if not born by the same parents. Cursed is he who accuses his brother, cursed is he who cheats his brother, cursed is he who does not admonish and advise his brother, cursed is he who backbites his brother.’

‘He whose two days are equal is a looser, and he whose second day is worse than his first is cursed. He who does not observe progress in himself is in retreat and he who is in retreat, death is better for him than life.’

Addressing one of his disciples:

‘O Hishām! If you had a nut in your hand and the people said you have a pearl, it would be of no benefit to you and you know it is a nut. And if you had a pearl in your hand and the people said you have a nut in your hand, it would be of no detriment to you and you know that it is a pearl.’

‘Any word of wisdom is sought after by the faithful Muslim, so always seek knowledge . . .’

What others have said about Imam Musa al-Kāḏim

The Abbasid ruler Hārūn said to his son [referring to the Imam]: ‘He is the leader (*imām*) of the people and Allāh’s proof (*ḥujja*) over his creation and His vicegerent (*khalīfa*) for His servants.’[269]

Ibn Khallāl the scholar of the Hanbalites said: ‘Whenever a matter concerned me and I sought out the grave of Mūsā ibn Jaʿfar and asked Allāh for a way (*wasīla*) through him, Allāh always made what I wanted easy for me.’[270]

Al-Shāfiʿī said: ‘The grave of Mūsā al-Kāḏim is a tried and tested panacea.’[271]

The Eighth Imam

He is ʿAlī al-Riḍā (a.s.) son of Mūsā al-Kāḏim (a.s.). his mother was Lady Najma. He was born on Friday the 11th of the month of Dhūl-Qaʿda in the year 148 A.H. (29th December 765 C.E.) in the enlightened city of Medina, Arabia and died of poisoning on the last day of the month of Ṣafar of the year 203 A.H. (6th September 818 C.E.). His funeral was undertaken by his son Muḥammad al-Jawād (a.s.) and he was buried in Mashhad (Meshed) in Khorasan, Iran where his shrine stands today.

His knowledge, virtue, nobility, generosity, good character, humility, and worship of Allāh is very well known.

The Abbasid ruler al-Maʾmūn requested of him that he assume the role of the Islamic Caliph in his place but he preferred to abstain from the things of this world and did not accept, understanding that it was not a sincere offer. Similarly, his grandfather before him, Amir al-Mo'mineen ʿAlī ibn Abī Ṭālib (a.s.) had refused the Caliphate from the Council when it was offered to him because it meant he would have to lie and say: 'I accept your allegiance on condition that I act upon the book of Allāh (the Qurʾān), the way of the Messenger of Allāh (ṣ), and the way of the *shaykhayn* [i.e. the two sheikhs; Abū Bakr and ʿUmar].' Whereas the Imam would have acted according to his own judgement after the Qurʾān and the Prophetic way.

When Imam Riḍā (a.s.) refused the caliphate, al-Maʾmūn coerced him into accepting the regency, so he accepted on condition that he would not interfere in any of the affairs of state.[272]

His great knowledge of religions and schools of thought and philosophies was made evident in the great debates that al-Maʾmūn and others hosted.

He used to keep vigil most nights and complete a recitation of the entire Qurʾān every three days. He would often pray one thousand units of prayer per day and prostrate to Allāh for long hours. He also fasted often.

He was very kind and giving and gave charity in secret especially in the dark of the night.

He never spoke harsh words to anyone or insulted anyone, nor did he ever recline in front of anyone he sat with. He was not given to raucous laughter and never spat in front of anyone. When he sat at table he would invite all his family and servants and he would eat with them.

Hadith from Imam Riḍā (A)

‘Socialise with one another, so that you get friendlier.’

‘He who repents is as he who has no sin.’

‘Cleanliness and hygiene is one of the traits and manners of the prophets.’

‘The most superior knowledge is the knowledge of the self.’

‘(In the Qur’an) Allah has commanded (us to do) three things which are linked to another three. He ordered (us to perform) the daily prayers and Zakāh, and he who performs the prayers but not the Zakāh, his prayers would not be accepted. He ordered (us) to be thankful to Him and to the parents, and he who is not thankful to his parents is not thankful to Allah. He ordered (us) to be pious and have fear of him, and keep close ties with the relatives, and he who does not keep close ties with his relatives is not pious.’

‘He who likens Allah to His creations is a Mushrik (polytheist), and he who attributes to Him something which He has forbidden is a Kāfir (infidel).’

‘The merit of Emān (faith) is a grade higher than that of Islam (Submission to Allah’s will), and the merit of Taqwa (Fear-of-Allah) is a grade higher than that of Emān, and the merit of Yaqeen (conviction) is a grade higher than that of Taqwa, and the sons of Adam (or human beings) are not given anything better than Yaqeen.’

‘Emān has four pillars: Trusting and relying on Allah, Contentment and pleasure with the will of Allah, Submittance to the ordinance of Allah, and Delegation and turning over (the affairs) to Allah.’

‘Emān is to discharge the obligatory duties and to refrain from committing forbidden acts. Emān is recognition by heart, admission by tongue, and practicing, by all limbs, everything that has been ordered.’

‘The Qur’an is the sturdy rope of Allah and His firm grip, and His perfect road that leads to paradise, and delivers from the fire. It does not pall despite the passing of aeons, and does not dissipate despite being oft repeated, because it was not created for one time rather than another but it is the argument and proof for all humanity. Falsehood does not approach it from before or from behind, a revelation from The All Wise, The All Praised.’

A narrator reports, I asked Imam al-Riḍā (A) ‘What do you say about the Qur’an?’ Imam Riḍā (A) replied:

‘It is the word of Allah, and so do not surpass it, and do not seek guidance in anything else, for you will be deviated and go astray.’

What others have said about Imam Ali al-Riḍā

Abū al-Ṣalt said: ‘I have never seen anyone more knowledgeable than ʿAli ibn Mūsā al-Riḍā nor has any other scholar seen him without testifying the same about him.’[273]

The Abbasid ruler al-Maʾmūn said: ‘He is the most knowledgeable of the Hashimites.’[274]

Rajāʾ ibn Ḍaḥḥāk said: ‘I swear by Allāh that I have never seen a man who was more mindful of Allāh, nor remembered Allāh more at all times, nor was more in awe of Almighty Allāh than him.’[275]

Al-Ṣūlī said: ‘I have never seen or heard of anyone better than Abū al-Ḥasan al-Riḍā and I have witnessed from him what I have not witnessed from any other . . . whoever claims to have seen the equal of him do not believe him!’[276]

The Ninth Imam

He is Imam Muḥammad al-Jawād (a.s.) son of ʿAlī al-Riḍā (a.s.). His mother was Lady Sabikah. He was born on the tenth day of the month of Rajab of the year 195 A.H. (8th April 811 C.E.) in the enlightened city of Medina, and died of poisoning in Baghdad on the 30th of the month of Dhūl-Qaʿda of the year 220 A.H. (25th November 835 C.E.) at the age of 25 years. His son ʿAlī al-Hādī (a.s.) conducted his funeral and he was buried by his grandfather Mūsā ibn Jaʿfar al-Kāḏim (a.s.) at al-Kāḏimīyya, Iraq where his grave remains to this day.

He was the most knowledgeable of his peers and the most virtuous and magnanimous of them and the best company and the finest

character. Whenever he rode he would carry gold and silver with him and whenever anyone asked him he would give to them. If any one of his uncles asked him he would never give him less than 50 gold coins, and if any one of his aunts asked him he would never give her less than 25 gold coins.

An example of his knowledge which was made manifest to the people is when eighty scholars from all over the land gathered with him after the *ḥajj* pilgrimage one year and asked him various questions all of which he answered.

It is also related that a great many scholars and notables gathered with him and, over a number of days, asked him thirty thousand questions all of which he answered without failing or erring. It is related that his age at that time was nine years. This, however, is not strange for the household of the Prophet of revelation (ṣ).

The Abbasid ruler al-Maʾmūn married him to his daughter after having examined him with important questions all of which he answered as is related in a well known tradition.

Hadith from Imam Jawād (A)

> 'He who trusts upon Allah, He guides him to felicity and happiness.
>
> He who depends upon Allah, He suffices him the matters of his life.
>
> The trust in Allah is a fortress where no one other than the trustworthy believer is housed.
>
> Reliance on Allah is salvation from all evil and protection from all enemies.
>
> Islam is a source of honour.
>
> Knowledge is treasure.

Silence is light.

The utmost degree of Zuhd (abstinence) is avoiding sin.

There is no destruction for Islam like innovations (heresy).

Nothing is more decadent for man then greed.

Through (the pious) ruler the people are guided.

Through supplication calamities are repelled. . . .'

'If the ignorant keeps silent, people would not differ.'

'As the beneficences of Allah upon a person increase, the needs of the people towards him enhance. Thus he who does not meet those needs, exposes those beneficences to annihilation.'

'You should know that you never go out of sight of Allah, so watch in what state you are.'

'The one who commits aggression and tyranny, and the one who helps him to it, and the one who condones it, they are all partners in crime.'

'Forbearance is the garment of the scholar, make sure you clothe yourself with it.'

'The believer needs three qualities; facility from Allah, self-admonishing, and acceptance of constructive criticism.'

'Three practices enable an individual to reach the pleasure and approval of Almighty Allah: frequent repentance, leniency, and giving to charity regularly.

And (there are) three qualities which if one possesses, he would never regret: avoiding hastiness, consulting (with others), and to rely on Allah once a decision is made.'

What others have said about Imam Muhammad al-Jawad

The Abbasid ruler al-Maʾmūn said of him: 'I have chosen him due to his prominence over all other virtuous and scholarly people despite his young age. He is a prodigy. I would like him to display to the public what I have witnessed from him.'[277]

An Archbishop said: 'This man is probably either a prophet or descended from a prophet.'[278]

Ibn al-Jawzī said: 'He followed the path of his father in terms of knowledge, piety, self-restraint and generosity.'[279]

Al-Ṣifdī said: 'He had a magnanimous nature and for this reason he was given the name *al-Jawād* (the generous). He is one of the twelve Imams.'[280]

The Tenth Imam

He is Imam ʿAlī al-Hādī (a.s.) son of Muḥammad al-Jawād (a.s.). His mother was Lady Samāna. He was born in the enlightened city of Medina on the 15th of the month of Dhūl-Ḥijja, or, according to another narration, the 2nd of the month of Rajab in the year 212 A.H. (27th September 827/6th March 828 C.E.). He died of poisoning at Sāmarāʾ, Iraq on a Monday the 3rd of the month of Rajab of the year 254 A.H. (18th July 868 C.E.) at the age of 42 years. His funeral was conducted by his son Imam Ḥasan al-ʿAskarī (a.s.) and he was buried at Sāmarāʾ, Iraq where his shrine is to this day.

He was the best of his peers and the most knowledgeable and virtuous and generous and most kindly spoken of them and the most devoted to Allāh, the most pure hearted and the finest of character.

Al-Arbalī relates that the Caliph once sent to Imam al-Hādī (a.s.) 30,000 silver coins. He gifted them to a Bedouin Arab from Kufa saying: 'Pay off your debts with this and spend the rest on your family and dependents and excuse me [for not giving you more].' The man said: 'O son of the Messenger of Allāh, I didn't ever hope for even a third of this amount but Allāh knows well where he places his mission.' Then he took the money and left.[281]

Hadith from Imam Hādi (A)

'Better than the good-deed is he who performs it.
More striking than the beautiful words is he who says them.
More worthy than knowledge is he who conveys it.
More evil than evil is he who causes it.
More frightening than fear is he who brings it.'

'Allah cannot be defined except with what he has defined himself. How can He be defined when wits are unable to perceive Him, imaginations fail to reach Him, minds cannot explain Him, and the visions cannot encompass Him?'

'When justice is dominant, one may not suspect another unless he is sure of his suspicion about him, and when injustice is dominant, one should not assume good thing about another unless he is sure of it.'

'Jealousy erodes the good deeds and brings about the bad fortunes.'

'Beware of jealousy for it will work against you and will have no effect on your foe.'

'Indeed, both the scholar and the student share in prosperity.'

'Allah has made the world a place of calamity and the hereafter a place of outcome. He has set the calamities of the world to be the cause of the reward of the hereafter, and has made the

reward of the hereafter a substitute for the calamities of the world.’

‘Self-conceit restrains (one) from seeking knowledge and brings about scorn and ignorance.’

What others have said about Imam Ali al-Hadi

Al-Junaydī said: ‘I swear by Almighty Allāh that he is the best of the people of the earth and the most virtuous of Allāh’s creation.’

The physician Yazdād said: ‘If any created being knows the unseen then he does.’[282]

Al-Yāfiʿī said: ‘He was a devoted worshipper of Allāh, a learned jurist and an Imam.’

Ibn Ḥajar al-Haythamī said: ‘He was heir to his father’s knowledge and magnanimity.’[283]

Ibn al-ʿImād al-Ḥanbalī said: ‘He was a learned jurist, an Imam, and a devoted worshipper.’[284]

Al-Shibrāwī al-Shāfiʿī said: ‘He had many charisms (*karāmāt*).’[285]

The Eleventh Imam

He is Imam Ḥasan al-ʿAskarī (a.s.) son of Imam Muḥammad al-Hādī (a.s.). His mother was Lady Jadda. He was born on Monday the 10th Rabīʿ II in the year 232 A.H. (4th December 846 C.E.), and died of poisoning on Friday the 8th Rabīʿ I in the year 260 A.H. (1st January 874 C.E.) at the age of 28 years. His burial was undertaken by his son Imam Muḥammad al-Mahdī (a.s.) and he was buried beside his father at Sāmarāʾ, Iraq where his shrine remains today.

His virtues and knowledge and nobility and his worship of Allāh and his humility and all his other noble traits are well known.

He was of good stature, handsome and well proportioned and was very venerable despite his young age. He was like the Prophet (ṣ) in his character.

An example of his generosity is related by Ismāʿīl who said: 'I waited for Abū Muḥammad (Ḥasan al-ʿAskarī) (a.s.) by the side of the road. When he passed by I complained to him that I was in need and swore that I had not a silver coin to my name let alone more than that nor lunch nor dinner.' He said: 'Do you swear by Allāh falsely when you have already saved up 200 gold coins?! And I do not say this to get out of giving to you. [Then he indicated to his squire] Give him what you have.' Then his squire gave me 100 gold coins.'[286]

Once a man went to him after he had heard about his generosity and magnanimity and he needed 500 gold coins. So the Imam gave him 500 gold coins and an extra 300 gold coins.

The Christians testified that he was like the Messiah, Jesus, in his virtue and knowledge and miracles.[287]

He was very devoted to Allāh, kept constant night vigils, was righteous and very venerable.

Hadith from Imam Askari (A)

> 'No respectful individual abandons the truth unless he becomes debased, and no abject individual pursues the truth unless he becomes honourable.'
>
> 'He who advices and criticises his brother covertly, has decorated him. He who does so in public has rebuked him.'

‘The best of your brothers is the one who forgets your sins and remembers your favour to him.’

‘The heart of the fool is in his mouth, and the mouth of the wise is in his heart.’

‘He who uses false means to achieve his ends would regret his policy.’

‘Rage is the key to every evil.’

‘It is sufficient politeness and courtesy for you to refrain from what you dislike to see from others.’

‘Be cautious about seeking fame and power for they lead to annihilation.’

What others have said about Imam Hasan al-Askari

The vizier Ibn Khāqān said to his son: ‘O my son, were the leadership of the Islamic nation (imamate) to be taken away from the Abbasid Caliphs no-one from the Hashimites would deserve it except him [Ḥasan al-ʿAskarī] because of his virtue, his piety, his self-restraint, his being guided, his worship of Allāh, his beautiful character and his righteousness.’[288]

The physician Bakhtīshūʿ said: ‘He is the most knowledgeable in our day than everyone on earth.’[289]

Anūsh the Caliph’s scribe said addressing the Imam: ‘We have found reference to you [people of the Prophet’s house] in this Gospel and you are like the Messiah Jesus son of Mary in the sight of Allāh.’

A monk of the monastery of ʿĀqūl said to him: ‘You are the equal of the Messiah in his signs and proofs.’

The Twelfth Imam

He is ‘Allāh’s proof’ (*ḥujja*) and the rightly guided Imam and the Mahdi (*mahdī*) Muḥammad son of Ḥasan al-ʿAskarī (a.s.). His mother was Lady Narjes. He was born at Sāmarāʾ on the eve of the 15th of the month of Shaʿbān in the year 255 A.H. (29th July 869 C.E.). This Imam is the last of the proofs of Allāh on earth and the ‘seal’ of Messenger of Allāh’s (ṣ) successors and the last of the twelve leaders of the Muslims. He remains alive and on earth since, by Allāh’s will, his life has been prolonged and he is hidden from view. He will appear at the end of days after the world has been filled with oppression and injustice to fill it with justice and equity. He will take charge of the entire world and propagate justice and dispose of the tyrants. As Almighty Allāh has said: ﴾It is He [Allāh] who has sent His Messenger with the guidance and the true religion to make it prevail over all religion even though the Polytheists may detest it﴿[290]

There are many widely known traditions in this regard related from the Prophet (ṣ) and the Imams (a.s.) which have been narrated by Shīʿa and Sunni scholars alike.[291]

As for his longevity, this is not strange since the power of Allāh is all encompassing: ﴾And He has power over all things﴿[292] The prophet Noah (a.s.) also lived for a long time according to the Holy Qurʾān which says: ﴾And he [Noah] remained amongst them for a thousand years save fifty years﴿[293]

Modern science also confirms the fact that it is possible to live for thousands of years.

This great Imam became concealed from sight by the order of Almighty Allāh while he was in his house, and since then, Muslims have taken the place associated with him in Sāmarāʾ, Iraq

– known as *sirdāb al-ghaybah* – as a place of pilgrimage and worship.

O Allah! Hasten his victory, ease his reappearance, and make us amongst his helpers and supporters.

Hadith from Imam Mahdi (A):

> ‘Almighty Allah sent Muhammad peace be upon him as a Mercy to the worlds, and with him He perfected His beneficence, and sealed His prophets, and He sent him (with His message) to all people (to come).’
>
> ‘And as for the reason of the occultation, Almighty Allah says, ﴾O ye who believe! ask not questions about things which, if made plain to you, may cause you trouble﴿[1]
>
> ‘My benefit (to the people) during my occultation is similar to that of the sun when it disappears from sight behind the clouds.’
>
> ‘I am the Mahdi, and I am the leader of the time, I am the one who would fill it (the earth) with justice after it has been overcome with injustice and aggression. Indeed the earth never remains without a Proof and Authority (of Allah).’
>
> ‘I am the seal of the awṣiyā’ (successors) and through me Allah would remove the hardship from my people and my followers (Shi’a).’
>
> ‘We have not ignored your consideration, and have not forgotten your mention; otherwise hardship would have descended upon you and your enemies would have exterminated you.’

[1] The holy Qur’an: The Table Spread (5): 101.

‘. . . and if Allah give us the permission of speech, then truth will manifest and falsehood would disappear.’

‘As for the ongoing events, refer to the narrators of our hadith (i.e. the Fuqahā’), for they are my claim and proof upon you and I am the claim and proof of Allah upon them.’

‘Let every one of you do what brings closer to our love, and abstain from what brings about our displeasure and anger.’

‘Increase and maintain the Du’a for the Faraj (the reappearance of the Imam) for that is the relief for you too.’

‘Allah insists that eventually Truth must hold and Falsehood must decline.’

‘Nothing like the daily prayers forces the nose of the Satan to the ground, so perform the daily prayers and force his nose to the ground.’

‘If our Shi’a (followers), may Allah help and succeed them to His obedience, were united in wholeheartedly honouring the promise and obligation that is upon them, there would have been no delay in meeting us (i.e. in our reappearance), and bliss and felicity for them would have hastened by seeing us with full knowledge and certainty of testifying to our (leadership)’

‘As for the Dawn of the Relief (i.e. the reappearance of the Imam), this is for Allah to say, and those foretellers (about the time of the dawn) say lies.’

‘None of my fathers, peace be upon them, but each of them had (enforced) upon him an allegiance to the tyrant of his time. However when I arise there will be no allegiance upon me for any of the tyrants.’

‘O My Master! You are the One who bestowed upon me this position and station, and with it favoured me over many of Your creatures. I ask You to send your mercy and bliss upon Muhammad and his household, and to fulfil what You promised, for You are truthful and You do not break Your promise, and You are able upon everything.’

What others have said about Imam Muhammad al-Mahdi

Al-Rifāʿī said: ‘Ḥasan al-ʿAskarī had a child who has the *sirdāb* (vault) in Sāmarāʾ. He is the awaited one, the proof and friend of Allāh Muḥammad the Mahdi.’

Al-Jāmī said: ‘The Mahdi is a leader of the world.’[294]

Ibn Ḥajar said: ‘Abū al-Qāsim Muḥammad is the *ḥujja* or proof of Allāh and he was five years old at the death of his father. Allāh gave him wisdom at that age and he is named “the Awaited One, who will rise”.’[295]

Ibn Kothayr said in a tradition he narrates: ‘Jesus will pray behind the Mahdi.’[296]

Ibn Kothayr also said: ‘[With] black banners will come the companions of the Mahdi.’[297]

The role of the Imams and their followers (Shiʿa)

The Imams of the house of Muḥammad (Ahl al-Bayt) gave the greatest of services to Islam and the Islamic nation, and, were it not for this, Islam would have been subject to the same storms which rocked previous religions and diverted them from their true paths.

The Shīʿa themselves have strived in the path of Allāh throughout history and helped to bring many people to the true religion of

Allāh. They stood in the path of various adverse (ideological) trends and currents and, were it not for the Shīʿa, Islam and the Muslims may well have been swept away. All of this is detailed in the history books - a glance at the books *aʿyān al-shīʿā* of al-ʿĀmulī, and *al-dharīʿa* of al-Tehrānī is sufficient to prove this fact.

Human civilisation is, in many respects, indebted to the services of Shiʿites and this has been recognised by secular and religious scholars alike and the Shīʿa have finally gained the recognition they deserve.

Evidence for the Shiʿite Point of View

The Shīʿa have a great deal of evidence to support their point of view, so much so that the great scholar al-Ḥillī composed a book named *al-alfayn* 'the two thousand' in which he mentioned two thousand proofs for the Shīʿite point of view many of which are sourced from Sunnite books and collections of traditions. In what follows, a few of these evidences will be mentioned:[298]

The Evidence for the Successorship of Ali

The Messenger of Allāh Muḥammad ibn ʿAbdullāh (ṣ) alluded to and indicated, stated and reiterated time and again about the successorship of ʿAlī ibn Abī Ṭālib (a.s.). For example:

1. The Warning of his close family

This occasion known as the day of warning (*yawm al-indhār*) has been documented by many top Sunnite scholars such as Ibn Isḥāq, Ibn Jarīr, Ibn Abī Ḥātim, al-Ṭabarī and others.[299]

This happened at the beginning of the Prophet's mission, before Islam appeared openly in Mecca after Allāh had revealed to the

Prophet (ṣ) the words: ﴾And warn thy close family﴿[300] The Messenger of Allāh (ṣ) invited his relatives to the house of his uncle Abū Ṭālib (a.s.) and there were forty men there more or less, including his uncles Abū Ṭālib, Ḥamza, al-ʿAbbās, and Abū Lahab. At the end of the discussions the Prophet said to them: 'O sons of ʿAbd al-Muṭṭalib, I swear by Allāh that I do not know of a young man of the Arabs who has brought his people something better than that which I bring you - I bring you the best of this world and the next. Allāh has ordered me to invite you to this [Islam], so which of you will aid me in this affair of mine so that he will be my brother and my trustee and my successor amongst you?'

All were silent except for ʿAlī (a.s.) who was the youngest of them. He stood up and said: 'O Prophet of Allāh, I will be your aid in this affair.' Then the Messenger of Allāh (ṣ) put his hand on ʿAlī's shoulder and said: 'This is my brother and my trustee (*waṣīy*) and my successor (*khalīfa*) amongst you so hear him and obey him.'

2. The Day of Ghadir

The tradition of Ghadīr has been related by one hundred and twenty of the companions of the Messenger of Allāh (ṣ) and eighty-four of the generation after them (*al-tābiʿūn*). The number of prominent traditionists who narrated this tradition exceeds three hundred and sixty.[301].[302] Those who have written about this tradition in books from both the Sunni and Shīʿa schools number more than 166 people.

In brief, when the Messenger of Allāh Muḥammad (ṣ) returned from the final 'farewell' Ḥajj pilgrimage he reached a location named '*Ghadīr Khumm*'. There he halted the people and mounted

a pulpit in the noonday heat and delivered a long sermon in front of more than one hundred thousand people. During this speech he took hold of the hand of ʿAlī (a.s.) and said: ‘O people, Allāh is my master *(mawlā)* and I am the master of the believers and I have more authority over them than they do over their own selves. So whoever I am the master of then this man - ʿAlī - is his master. O Allāh, be allied with who is allied with him and the enemy of he who is his enemy. I will surely ask you, when we meet again [in the afterlife] about the two weighty matters (*al-thaqalayn*) and how you act towards them after I am gone - the greater weighty thing is the Qurʾān, the book of Almighty Allāh. It is a heavenly course (*sabab*) one end of which is in the hand of Allāh and the other end is in your hands so hold firmly on to it and go not astray and do not take any substitute for it. And [secondly] my family, the people of my house, for the Subtle and All-Aware [Allāh] has informed me that they will never perish until they meet me at the well of Paradise.’[303]

Imam Aḥmad mentions in his *musnad*: ‘that the Prophet (ṣ) took the hand of ʿAlī (a.s.) and said to those present: ‘Do you not know that I have more authority over the believers than they do over their own selves?’ They said: ‘Indeed we do.’ He said: ‘Do you not know that I have more authority over every believer than he does over his own self?’ They said: ‘Indeed we do.’ The he said: ‘Whoever I am his master (*mawlā*: lit. place of authority) then ʿAlī is his master. O Allāh, be allied to his allies and be an enemy to his enemies.’ The narrator continues: ‘Then ʿUmar went to him afterwards and said to him: ‘Congratulations O son of Abū Ṭālib, you have now become the master of every believing man and woman!’ [304]

In his book *al-wilāya*, al-Ṭabarī relates that after this the Messenger of Allāh (ṣ) ordered that his companions greet ʿAlī in

acknowledgement of him as commander of the believers. Hence, the companions used to come to him and say to him ‘Peace be upon you O Commander of the Faithful ()!’

In answer to those who say that the Prophet (ṣ) did not nominate a successor we would say that this is not sensible or logical especially as the Prophet was the most intelligent and sensible of people. He would not ever leave Medina even for a few days without nominating someone to lead the community in his place so when it came to his death it is not possible that he should leave his community rudderless.[305]

3. The tradition of the ‘station’

The tradition of the **‘station’** (*manzilah*), which has been mentioned by Imams Aḥmad and al-Nasāʾī and others, was when the Messenger of Allāh (ṣ) said to ʿAlī (a.s.): ‘Will you not be content for your station to me to be as that of Aaron to Moses except that there is no prophet to come after me?’[306] ‘I cannot go unless you are my successor (*khalīfa*).’[307]

And there are great many other traditions and evidences to this effect.

4. Successorship of other Imams from Prophet’s family

The Messenger of Allāh (ṣ) spoke, by the authority of Allāh, about the successorship of the Imams after him saying: ‘There will be twelve successors after me.’[308] This has been narrated by Abū Dāwūd, Muslim, Aḥmad ibn Ḥanbal, and others.

The Prophet (ṣ) nominated them and mentioned their names on many occasions as is mentioned in the book *yanābīʿ al-mawadda*[309] for example related from the Messenger of Allāh (ṣ) in a tradition where someone asked him about the *awṣiyāʾ*

(trustees) those who would execute his will after him. The person asked him, "inform me of your *waṣi*." The prophet said: 'My executor is ʿAlī ibn Abī Ṭālib, and after him my two grandsons Ḥasan and Ḥusayn followed by nine Imams from the line of Ḥusayn.' The man said: 'O Muḥammad, name them!' He said: 'When Ḥusayn has gone there will be his son ʿAlī; when ʿAlī has gone there will be his son Muḥammad; when Muḥammad has gone there will be his son Jaʿfar; when Jaʿfar has gone there will be his son Mūsā; when Mūsā has gone there will be his son ʿAlī; when ʿAlī has gone there will be his son Muḥammad; when Muḥammad has gone there will be his son ʿAlī; when ʿAlī has gone there will be his son Ḥasan; when Ḥasan has gone there will be his son Muḥammad – the Mahdi – the Guided – the Ḥujjah – Proof of Allāh.'

5. The tradition of the two weighty things

The Messenger of Allāh (ṣ) left two weighty things (*al-thaqalayn*) in his will - the Qurʾān and his family, and he ordered the Muslims to follow these two in a well known tradition which has been recorded by both Sunni and Shīʿa schools.

The Prophet (ṣ) said: 'I am leaving with you the two weighty things - the book of Allāh and my family the people of my house (Ahl al-Bayt). As long as you adhere to these two you will never ever go astray after me.'[310]

In another tradition he said: 'I am leaving with you two successors (*khalīfatayn*) - the book of Allāh which is a rope extending between heaven and earth, and my family the people of my house (Ahl al-Bayt). They will never separate until they join me at the well of Paradise.'[311]

He also said: ‘I am leaving with you two successors - the book of Allāh and the people of my house. These two will never separate until they both join me at the well of Paradise.’[312]

He also said: ‘I am leaving behind me two things so you will never go astray - the book of Allāh and my lineage. They will never separate until they join me at the well of Paradise.’[313]

He also said: ‘I shall shortly die and I have left with you the two weighty things - the book of Allāh and the people of my house. You will never go astray with these two things.’[314]

6. The tradition of the Ark

The Messenger of Allāh (ṣ) likened the people of his house to the ark of the prophet Noah (a.s.) saying: ‘The similitude of the people of my house (Ahl al-Bayt) amongst you is as the ark of Noah amongst his nation - whoever boards it will be saved and whoever lags behind it will drown.’[315]

He also said: ‘The stars protect the people of the earth from drowning. The people of my house protect my nation from disputing. If an Arab tribe goes against them they will fall into dispute and they will become the party of the devil.’[316]

Shiʿism in the eyes of Sunni scholars

Islam makes Muslim unity mandatory as Almighty Allāh has said: ﴾This is your nation - a single nation, and I am your Lord so worship me﴿[317]

Therefore for Muslims to distance themselves from one another goes against the commandments of Islam and goes against what the great Sunni scholars have said throughout history. Here are some examples:

Shams al-Din al-Dhahabi

In his book *mīzān al-iʿtidāl*, al-Dhahabī said: 'Shīʿism was frequent amongst the generation after the Prophet (*tābiʿūn)* and in subsequent generations together with religiosity, piety and truthfulness. Were the traditions narrated by these people (the Shīʿa) to be rejected then the whole body of the Prophetic traditions would be lost.'[318]

The great scholar Sharaf al-Dīn al-Mūsāwī in his valuable book *al-murājaʿāt* mentions the names of one hundred Shīʿa men from whom the scholars of traditions and others have obtained their sources.[319]

Shaykh Shaltut

Modern scholars are no different to their predecessors in this regard. Take for example the great former rector of al-Azhar University in Cairo Shaykh Muḥmoud Shaltūt who declared in a edict that: 'The Jaʿfari school of thought known as Twelve-Imam Shīʿism is a school of thought legally permissible to act upon similar to the other schools. It is necessary for all Muslims to know this and to cease their unwarranted fanaticism for particular schools of thought.'

The Edict in Full

A question was posed to Shaykh Muḥmoud Shaltūt:

"Certain people believe that it is obligatory for a Muslim, so that his acts of worship and social interactions be correct, to follow one of the four well known schools of thought which do not include the Imami Shīʿites or the Zaydi Shīʿites. Do you agree with this opinion and hence forbid following the Twelver Shīʿite school for example?"

Shaykh Muḥmoud Shaltūt answered:

1. “Islam does not make it obligatory for any of its followers to follow a particular school of thought. Rather we would say that every Muslim has the right to begin to follow any of the schools of thought that have been transmitted correctly and whose laws are recorded in that school’s particular books. Also, any follower of a particular school of thought has the right to change to another whatever that may be and there is no problem for him in this.

2. The Ja‘fari school of thought known as Twelve-Imam Shī‘ism is a school of thought legally permissible to act upon similar to the other schools. It is necessary for all Muslims to know this and to cease their unwarranted fanaticism for particular schools of thought. The religion and law of Allāh is not subject to or limited to a particular school. All [scholars of schools of thought] are considered to have made their efforts to reach their opinions and they are acceptable in the sight of Almighty Allāh. It is permissible for those who are not able to study and come to their own opinion to follow these schools of thought and to act upon what is laid down in their jurisprudence without distinction between acts of worship or social contracts.”

signature

Muḥmoud Shaltūt

Many other modern Sunni scholars and leaders have echoed the former rector of al-Azhar’s view.

Sources for Information on Shiʿism

In addition to the numerous books in Arabic written by or about the Shīʿa, many of which have been mentioned in the endnotes of this book, and some can be found in web resources in English on the subject of Shīʿite beliefs and practices.

Afterword

Islam is a complete way and system of life which brought happiness to humanity for centuries, then was confined to beliefs in the minds of people. Recently, however, there are signs which show that Islam will shortly return as a system for life for the Muslims are tired of sectarianism and they are tired from the experience of other philosophies and ideas and now nothing remains for them except to:

1. Unite the Islamic sects under the banner of the Qurʾān the book of Allāh, and the family of the Messenger of Allāh (a.s.).
2. Propagate Islam in its practical form throughout the earth.

When this happens there will be an end to wars, anxiety, and unemployment and there will be progress in all fields.

We Muslims are in dire need today of amity and mutual understanding. Therefore whoever believes in Allāh and the last day and takes the Qurʾān as a syllabus and the Prophetic traditions as a constitution must strive to put an end to these sectarian disputes so that things may run their natural course and so that the unity that the Muslims have lost may return to them. If not then it will be like: ﴾She who unravels her spinning into strands after it has become strong﴿[320].

Islam has suffered from various calamities and the unbelievers have plotted against it throughout history since the mission of the Messenger of Allāh (ṣ). The greatest of these was probably the Mongol invasions of the lands of Islam. But Islam has withstood all these plots and has moved forward with great and firm steps until the last dark century when foreign powers confronted the lands of Islam with material and intellectual attacks.

Transliteration

In the Arabic language, there are a number of letters that do not have a corresponding equivalent in the English language. As a result the sound or pronunciation of those letters would be unfamiliar to the English reader who has not come across them before. Some of them may easily be pronounced by the English reader, whereas s/he would find others difficult to pronounce, unless he has already been exposed to the sounds of the Arabic alphabet.

The Arabic consonant characters are given below along with their equivalent English characters or sounds.

b = ب	z = ز	f = ف
t = ت	s = س	q = ق
th = ث	sh = ش	k = ك
j = ج	ṣ = ص	l = ل
ḥ = ح	ḍ = ض	m = م
kh = خ	ṭ = ط	n = ن
d = د	d̲ = ظ	h = ه
dh = ذ	c = ع	w = و
r = ر	gh = غ	y = ي

This presentation is an effort to describe the sounds of these letters, and endeavour to explain how their sounds are generated, so that the reader may obtain some idea about these particular characters, when they appear in some Arabic terms used in this work.

To distinguish these letters, either a combination of two letters are used or, in the case of the majority of the difficult letters, a normal Latin letter is used in association with a diacritic – dot or a line above or below the letter as shown in the table above. Furthermore there are also a couple of letters in the Arabic alphabet which are represented using the symbols: ’ and ^{c}.

Beginning with the easy ones, there is the letter that is symbolized as:

th, which sounds like the ‘th’ in the word ‘three’. The other letter is:

dh, which sounds like the ‘th’ in the word ‘there’.

As for the more difficult ones, they are as follows:

Gh or **gh**, the nearest sound for this is that of the French ‘r’.

Ḥ or **ḥ**

The sound of this letter resembles the sound of ‘strong, breathy’ H. The sound for ḥ is generated from the proximity of the throat that the normal h is, but from an area slightly further up the throat, with more tension in the local throat muscle, with the back end of the tongue closing in against the roof of the throat immediately before the uvula.

Kh or **kh**

The sound for this is perhaps somewhere between of that of ‘h’ and ‘k’, as far as the location of mouth where it is generated is concerned. It is generated at the back of the mouth, by pressing the back end of the tongue against the soft palate whilst forcing the air through in the outward direction, causing the uvula to vibrate.

The example of the sound of ‘kh’ found in English or that the English reader may be familiar with is *Loch*, the Scottish for lake, where the ‘ch’ in loch is pronounced as the designated ‘kh’ in Arabic.

Ṣ or **ṣ**

The sound of this letter resembles the sound of 'strong' S. It is generated by involving the main trunk of the tongue, by slightly curving the centre of the front half of the tongue in the downward direction. In aid of pronouncing the sound of the 'strong' S, it would be helpful if you consider saying the normal letter 'S', when the front upper and lower teeth are brought closer together reducing the airflow, thus producing the sound of the letter 'S'. The opposite process is used to generate the sound of the 'strong' S, i.e. the sound is produced when slightly moving apart the upper and lower teeth, thus pronouncing the 'strong' S.

Ḍ or **ḍ**

The sound of this letter is somewhere near the sound of the normal D. Whereas the sound of a normal D is generated by placing the front end of the tongue at the front end of the hard palate or the roof of the mouth adjoining the top teeth, the sound of ḍ is generated by touching, to the same location, more of the front trunk of the tongue while caving in the middle part of the tongue.

D̲ or **d̲**

The best description of this sound is that it could be the strong version of the sound of 'dh' as in the word '*th*ere'. Whereas 'dh' is generated by placing the tip of the tongue between the upper and lower front teeth, whilst pressing against the upper front teeth, the sound for d̲ is generated by pressing more of the front end of the tongue between the upper and lower front teeth, whilst pressing against the upper front teeth, and the centre of the tongue is curved downwards.

Ṭ or **ṭ**

The sound of this letter resembles a 'strong' T. Whereas a normal T is generated by involving the front end of the tongue, the 'strong' T is generated by pressing the front end of the trunk of the tongue against the front end of the hard palate or the roof of the

mouth. Also when the normal T is pronounced, the lower jaw does not move, whereas in the case of pronouncing the strong T, or Ṭ, the lower jaw moves outwards.

Q or **q**

The sound for this letter is a short and sharp version of the letter ‘gh’ or the French R. Whereas in the process of generating the sound of ‘gh’ the back end of the tongue is pressed slightly against the uvula, allowing some air to flow, in the case of the sound of the Arabic alphabet represented by Q, the same process takes place with the difference that the passage is completely blocked, and the sound is actually generated by he sudden release of the passage.

’ or the hamzah; which is the character representing the glottal stop.

^{c} also shown as **‘**

This symbol is used to characterize an Arabic alphabet that represents the sound of a strong ‘throaty’ A. Just as the sound for A is generated at the back of the throat, in the same proximity, the sound for ^{c} or ‘ is also generated with the difference that the entire throat back is engaged in the process by a stroke of contraction in the muscle there. In this process more of the throat is blocked, which also involves the back end of the tongue, than when pronouncing the normal A. Just in the case of the normal A, the sound is actually generated at the time of the release of the contraction of the muscles involved.

‘Long’ a

There are also cases when there is a diacritic or a small horizontal line above the letter, like ā: this is to represent ‘long’ a, an alternative to writing aa. The nearest example for the long a, or ā, in English words is case of “far” as opposed to the word “fat”. In the case of “far”, the ‘a’ is elongated in the pronunciation, whereas in the case of “fat”, the ‘a’ is short.

‘Double’ consonant letters

In the Arabic language, there are many instances where a letter in a word has double pronunciations with a very slight pause between the two. The first pronunciation is always the sound of the letter itself, and the second is the sound of the letter together with that of the following letter. For correct pronunciation of the word, it is important that there is a very slight pause between the sounds of the double letters. Some examples are as follows:

Allāh, where the presence of ‘ll’ indicates the requirement of the double pronunciation of the letter ‘l’. It may help if the word is considered as Al-lāh, with the pause due to the hyphen being very slight. Another example is Muhammad.



The Author

Grand Ayatollah Imam Muhammad Shirazi is undoubtedly the most eminent *Marje*' or authority on Islam in modern times. A charismatic leader who is known for his high moral values, modesty and spirituality, Imam Shirazi is a mentor and a source of aspiration to millions of Muslims; and the means of access to authentic knowledge and teachings of Islam. He tirelessly devoted himself, and his entire life, to the cause of Islam and Muslims in particular, and to that of mankind in general. He has made extensive contributions in various fields of learning ranging from Jurisprudence and Theology to Government, Politics, Economics, Law, Sociology, Human Rights. Through his original thoughts and ideas he has championed the causes of issues such as the family, freedom of expression, political pluralism, non-violence, human rights, and the *Shura* or consultative system of leadership.

Born in Najaf, Iraq, in 1347 AH, 1928 CE, the young Muhammad Shirazi continued his studies of different branches of learning under the guidance of various eminent scholars and specialists, as well as his father, the renowned *Marje'* or the religious authority of the time, Grand Ayatollah Mirza Mahdi Shirazi. In the course of his training he showed an outstanding talent and a remarkable appetite for learning as well as a tireless commitment to his work and the cause he believed in. His extraordinary ability, and effort, earned him the recognition at the age of 25, by the various *Marje'* and scholars of the time, of being a *mujtahid,* a fully qualified religious scholar and lawmaker in the sciences of Islamic jurisprudence and law. He was subsequently able to assume the office of the *Marje'* at the age of 33 in 1380 AH, 1961.

Imam Shirazi is distinguished for his intellectual ability and holistic vision. He has written various specialized studies that are

considered to be among the most important references in the relevant fields. He has enriched the world with his staggering contribution of more than 1,100 books, treatise and studies on various branches of learning. His works range from introductory works for the youth to literary and scientific masterpieces. Deeply rooted in the Holy Qur'an and the teachings of the Prophet of Islam, his vision and theories cover such areas as Theology, Philosophy, History, Legislation, Management, Environment, Governance, Law and Islamic Doctrine. His work on Islamic Jurisprudence (the *al-Fiqh* series) for example constitutes 150 volumes, which run into more than 70,000 pages.

Imam Shirazi came to prominence in Iraq from the early 1960's for his works and his relentless efforts in setting up educational projects and institutions throughout the country. He endeavoured to bring about a renaissance amongst the Muslims and their countries through education and reawakening the Muslim masses about the teachings of Islam. But education of the masses is not something despotic regimes are fond of. His works and efforts were ruthlessly crushed by the iron-fisted tyrannical regime of the country's Ba'thist regime run by the then deputy president the notorious Saddam Hussein. Having arrested and subjected his brother, Ayatollah Hasan Shirazi, to near death torture, Saddam's Ba'thist regime sentenced Imam Muhammad Shirazi to the death by firing squad in absentia, which forced him to migrate to Kuwait in 1970.

Throughout the 1970's in Kuwait Imam Shirazi continued his movement of mass education as he had in Iraq.

In 1980 Imam Shirazi moved to the holy city of Qum in Iran, to continue his endeavour to disseminate the teachings of Islam as taught by the Prophet Muhammad and his impeccable descendents – the *Ahl al-Bayt.*

Throughout his life, because of his total dedication to the teachings of Islam, and because of his views on various issues of concern, which are based on those teachings, Imam Shirazi came under sustained pressure. His views on, and his call for issues such as freedom of expression, party political pluralism, peace and non-violence brought about the wrath of the authorities. His freedom and activities were restricted; his staff, followers, and family members were subjected to continued harassment, arbitrary arrest and torture, throughout the eighties and the nineties.

Having spent the entire of his adult life striving for the greater enlightenment of the Muslims and mankind, Imam Shirazi died in the holy city of Qum, Iran, on Monday the 2nd Shawwal 1422 AH, 17th December 2001.

Imam Shirazi believed in the fundamental and elementary nature of freedom in mankind. He used to call for freedom of expression, debate and discussion, tolerance and forgiveness. He continuously called for the establishment of the universal Islamic government to encompass all the Muslim countries. These and other ideas are discussed in detail in his works of more than 1,100 titles.

Publications by *fountain books*

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1. *Fundamentals of Islam*

In the first part of this brief discourse the author outlines and briefly discusses *Oṣool al-Deen* (the fundamental principles or beliefs of Islam), which are *Tawḥeed* (the indivisible Oneness of Allah), *'Adl* (the Divine Justice of Allah), *Nobowwah* (the belief in Prophethood), *Imāmah* (leadership of mankind), and *Mi'ād* (resurrection or belief in the hereafter). The author also addresses the subject of the Prophet's eternal miracle – the glorious Qur'an.

In the second part of this publication author goes on to address *Foroo' al-Deen* (the essential principles and practices of Islam), which are not only the well-known ten acts of worship such as prayers, fasting and hajj but also other aspects of the teachings of Islam that are significantly relevant in modern times; issues such as the human community, social order, politics, the economy, the armed forces, the justice system, culture, media, education, health, and social freedoms. Through this discussion the author establishes that a government based on the teachings of Islam would provide the most favourable system of government for mankind.

In the third and final part of this work, the author discusses the third component that a Muslim is required to adhere to, namely the Islamic morals and etiquettes (*Akhlāq)* and *(Ādāb*). Here, the author briefly outlines and discusses the 'four pillars' of Islamic ethics and the 'two pillars' of its etiquettes. The author then lists conducts and behaviours that Islam prescribes as one of obligatory, forbidden, unethical, or the recommended moral conduct. This basic yet concise book serves as a good introduction to Islamic beliefs and principles.

2. *Islamic Beliefs for All*

In this book the author discusses the five fundamental principles of Islam in some details. These principles are *Tawḥeed* (the indivisible Oneness of Allah), *'Adl* (the Divine Justice of Allah), *Nobowwah* (the belief in Prophethood), *Imāmah* (leadership of mankind), and *Mi'ād* (Resurrection). The unique aspect of this book is the author's subtle approach in addressing the issues concerned and the simple examples given to illustrate the discussion. This authoritative work is not only important to Muslims, but it would also be of interest to those non-Muslims who seek to explore Islam and its doctrine. The simplicity of this book makes it a valuable resource for Religious Education.

3. *What is Islam? An introduction to principles and beliefs*

To attempt to summarize the Islamic faith in a book of this size is a tremendous challenge. This was the aim of the late Grand Ayatollah Muhammad al-Shirazi, one of the most eminent Islamic authorities of modern times. Through the use of clear and concise language within a "question and answer" format, the author has sought to convey the richness and profound spirituality of the Islamic message in all its aspects to the widest possible audience. The late Sayyid Shirazi covers all the main aspects of Islam, from the fundamental beliefs such as the Oneness of God and His justice and Prophethood to topics such as ablutions, praying, fasting, and performing the Hajj pilgrimage. In addition, the text also discusses a selection of diverse subjects such as Islamic law, economics, politics, the Islamic view of society, the issue of freedom in Islam, and so forth. This work serves as a useful resource for Muslims who want to learn more about their religion, and also for non-Muslims who seek a concise introduction as to what Islam is all about.

4. *The Family*

In this book the author highlights the problems he sees primarily in Islamic societies and particularly in the West today from the phenomenon of unmarried young men and women through to birth control and contraception. He surveys the idea of marriage in various religions, cultures and schools of thought while also discussing the issue of polygamy from the Islamic perspective. In his endeavours to provide practical solutions to today's social problems, the author calls for simplicity in the process of marriage and draws our attention to the Islamic teachings and laws in this pivotal aspect of life.

As well as being a call to the Muslim world to revert to the true teachings of the Qur'an and the Prophet Muhammad, peace be upon him and his family, this book also serves as a preamble to others who seek answers to the some of the social problems of today. Islam promises success in every area of human life from individual to social levels, the practicality of which has been historically proven.

5. *The Qur'an: When was it compiled?*

In this book the author addresses the issues concerning the timing of the compilation of the Holy Qur'an, on what and whose instructions and authority this task was carried out, and ultimately who accomplished its compilation in the form that it is available today. In this work the author presents undisputable evidence to address these crucial questions. Through historical, methodical and logical analyses, the author establishes how and when the compilation of the Holy Qur'an was achieved. In Part two of the book the author presents Prophetic traditions *(hadith)* on the virtues of reciting and learning the Holy Qur'an.

6. *War, Peace and Non-violence: An Islamic perspective*

In this work the author addresses three significant issues, which have come to be associated with Islam. Through his extensive knowledge of the teachings of Islam, the author presents the Islamic stand on war, peace and non-violence, as found in the traditions and teachings of the Prophet of Islam, which could serve as exemplary models for mankind. Detailed accounts of the traditions of Prophet in his dealings with his foes during times of war or peace are presented in this book, giving the reader a clear insight into the way and basis upon which the Prophet of Islam conducted his socio-political affairs.

7. *The Islamic System of Government*

In this introductory book the author outlines the basic principles of government based on the teachings of Islam. The author begins with the aim and objectives of the government according to Islam and the extent of its authority in that framework. He then addresses, from the Islamic viewpoint, the significance and fundamental nature of issues such as the consultative system of government, judicial system, freedoms, party political pluralism, social justice, human rights and foreign policy. The author concludes by outlining the socio-political policies of a government such as education, welfare, health, and crime, as well as matters such as the government's system of income distribution, and authority.

8. *If Islam Were To Be Established*

This book may serve as the Muslim's guide to the Islamic government. If an Islamist opposition group has a plan for an Islamic government, this book would help to check various aspects of the plan. In the absence of such a plan, this book serves as a useful outline. To the non-Muslim, the book presents a

glimpse of the typical Islamic system of government while also serving as a yardstick for all who wish to check the practices of any government that asserts to have implemented an Islamic system of government.

9. The Bible and Christianity: an Islamic view

Part one of this book presents some of the encounters there have been between Muslims and Christians. In the second part of this work the author presents some of his discussions with fellow Christian scholars in gatherings at his residence in Karbala, Iraq. The debates concerned their understanding of Islam and its doctrine as well as their own religious beliefs. In this presentation the author demonstrates how he invited non-Muslims to Islam through a calm yet rational and intellectual medium through the use of simple arguments.

Presented in part three of this book is the author's brief research and analysis into the Bible. Through his findings he states his contention with various biblical stories, particularly those in relation to past Prophets. In his discussion, the author uses reason and sound evidence to validate his arguments. Part Four of this work presents some of the Qur'anic verses about Jesus Christ and his noble mother Mary (may peace be upon them).

This book makes an interesting read, particularly given the simple yet thought provoking arguments, which are put forth at various stages.

10. The Rights of Prisoners according to Islamic teachings

In general, Islam considers imprisonment as a case of last resort. According to Islamic teachings there are only a few offences that would lead to imprisonment. Any chastisement prescribed by Islamic teachings may only be implemented if the relevant criteria

and the preconditions are met. If the criteria are not met, then the prescribed punishment may not be executed.

In this book the author addresses issues such as the fundamental nature of freedom, the rights of a prisoner, and the harmful effects of imprisonment on the individual as well as on society in general. The book goes on to discuss the kind of offences that would lead to imprisonment under an Islamic system. The author also cites a few cases from Islamic History in order to demonstrate the attitude an Islamic ruler should take towards an offence, which may have been committed, and identify possibilities of waiving relevant punishments. This work also discusses the issue of torture and mental and physical ill treatment that is often carried out under the guise of interrogation or for the purpose of extracting confession from a detainee or a suspect.

This brief work presents the teachings of Islam with respect to the rights of those when imprisoned, and shows that the teachings of Islam are designed, by the designer and maker of mankind, for the benefit of mankind wherever he may be.

11. Ḥusayn - The Sacrifice for Mankind

This is a collection of articles about a unique individual who, through his remarkable sacrifices, managed to change the course of history and the direction that mankind was heading toward. He is none other than Ḥusayn, the grandson of the Prophet of Islam, Muhammad, peace be upon him and his family. Imam Ḥusayn stood up to tyranny and oppression and gave everything he had, including his life and the lives of his most beloved sons and brothers as well as those of his closest allies, in order to awaken the masses, reform society, and rectify the distortion that had been inflicted on Islam.

The articles in this work cover some aspects of the aims and objectives of Imam Ḥusayn's movement, the difference between his strategy and that of his brother Imam Ḥasan in facing tyranny and despotism, the examples he set, and the lessons that are learnt from the events that lead up to the tragedy of Karbala fourteen centuries ago. Above and beyond the benefits of his movement, the personality of Imam Ḥusayn peace be upon him as reflected by the many narrations and teachings of Prophet Muhammad is also discussed. Included in this work are a number of questions and answers about the commemoration ceremonies observed by the Muslims around the world on the occasion of Ashurā'.

12. The Guide to Ḥajj Rites

This handbook is a comprehensive but easy to follow companion that guides the reader through all the stages of the Ḥajj pilgrimage. It addresses all aspects of the Ḥajj programme and the rites that must be observed during the pilgrimage. It is a must for anyone who intends to go to the Ḥajj pilgrimage.

13. Aspects of the Political Theory of Imam Shirazi

The author, Muhammad G. Ayyub is an Islamist political activist well-known within the Iraqi circle who has established a long history of political struggle over the past four decades. He was attracted by the views of the Imam Muhammad Shirazi in the fields of social and political science. Prompted by the endeavours and views of Imam Shirazi, the author chose to write this book in order to introduce the reader to views that have remained relatively unknown amongst Muslim activists and reformists. This work covers aspects of Imam Shirazi's views on politics such as freedom of expression, party-political pluralism, social justice, peace and non-violence, human rights, the concept of consultative

system of government, as well as the issue of the concordance of the various sects of the Muslim community.

14. The Qur'an Made Simple

The Noble Qur'an is the final and greatest of the books of God. It is not merely a compilation of chronicles of an ancient people, nor a group of Prophets. Nor is it solely a book of morals. It is certainly not a simply a book of science, and it is not solely a book of rules and laws. Rather, The Noble Qur'an it is a set of arguments in the Divine dialect setting out exactly why the reader should recognise Allah, glorified be He, submit to Him, and follow the Divine religion. These arguments are rational, addressed to the mind, and spiritual, addressed to the heart.

In the Divine words the Noble Qur'an is a book 'of guidance', guiding man from darkness to light, from evil to good, from ignorance to knowledge, from uncertainty about the origin and the end, and about man's role in the world, to certainty and conviction.

This volume that has been published is the translation of the last three parts or *juz'* of the Noble Qur'an, and the associated commentary by the late Imam Muhammad Shirazi, elucidating the Qur'anic text to produce a clear, succinct, and easy to follow explanation of the divine scripture.

15. The Prophet Muhammad, a mercy to the world

This book offers an easy introduction to the life and teachings of the Prophet Muhammad. It endeavours to convey a glimpse of those illuminating moments in the life of the Prophet that helped bring about one of the greatest transformations in the history of mankind. The book highlights what kind of person the Prophet was, and how his conduct with friends and foes, in peace and war, provided an impeccable example for generations to come.

16. The Shi'a and their Beliefs

Shi'a Muslim beliefs and practices in various aspects of the Islamic doctrine and religion are presented in this work. The Shi'a Muslims' primary concern is to be in total harmony with the teachings of both the holy Qur'an and the Prophet Muhammad peace be upon him and his pure progeny. It is therefore paramount that every aspect of their belief and practice is inline with those teachings.

In presenting and discussing the Shi'a belief and its origin, this work also shows the precise compatibility of every single aspect of the Shi'a belief and practice with the Book and the *Suunah*. Extensive references are given citing major references such as the *sihah* and *masanid*. In this way it can be seen that none of the Shi'a beliefs deviate from any one of the teachings of the holy Qur'an or of the Prophet.

17. Ghadir Khum

Seventy days before his demise, the Prophet Muhammad delivers an historic sermon at Ghadir Khum. In his speech to the nation, the Prophet addresses the issue of his succession, and alludes as to who can succeed him and why. In the most defining action of his mission, and on specific instructions from the Almighty, the Prophet then goes on to formally appoint his successors and the leaders of the nation after him. The prophet points out that his divinely-chosen successors are twelve in number. Prophet Muhammad stresses that under the leadership of his divinely-appointed successors, mankind would attain happiness and prosperity in this life and in the hereafter, but without the guidance of the prophet and his appointed successors mankind would not attain eternal salvation. The Prophet Muhammad then goes on to seek legally binding pledge of allegiance from those present for his first successor.

The full text of the Prophet's Ghadir Khum sermon is presented.

There were those, however, who had drawn up other plans and they had their own agenda. They swore to do anything possible to undo whatever the prophet has done.

An insight is presented into the circumstances that followed the momentous event of Ghadir Khum.

18. Islamic Law – Acts of Worship

Islam is a complete way of life that addresses every aspect of the human life ranging from personal and family matters to social, economic, political, and spiritual issues. The teachings of Islam are devised to aid mankind attain prosperity in this life and in the hereafter.

Based in the traditional works of *Risalah Amaliyyah* or *Tawzih Masa'el,* this work is a compilation of rulings and Q&A on various issues that a Muslim individual comes across during his or her adult life. An adult Muslim needs to conduct one's affairs, behave and respond according to the teachings of Islam in every aspect of life. These issues range from matters concerning acts of worship to other matters such as family, culture, current affairs, financial transactions, etiquettes, ethics, and suchlike.

An adult Muslim therefore has a duty to learn all the teachings of Islam on those issues that he or she might come across in life. Some of those teachings may be readily available and if not, he or she must learn or seek the answers to one's queries.

In part one of this series of compilations, matters concerning "acts of worship" are presented. Although every conduct that an adult Muslim does according to the teachings of Islam constitutes an act of worship, no matter whatever aspect of life it may concern, traditionally by 'acts of worship' it is meant issues such as *taqleed* or emulation, ritual cleanliness, prayers, fasting, hajj, and *zakah*.

Teachings of Islam

www.imamshirazi.com

A site dedicated to the cause of Islam, Muslims and Mankind

Islam aims to bring about prosperity to all mankind. One of the leading authorities on Islam today, Imam Shirazi, calls upon all Muslims to adhere to the teachings of Islam in all domains in order to regain their former glory and the salvation of mankind. These teachings include:

- PEACE in every aspect.
- NON-VIOLENCE in all conducts.
- FREEDOM of expression, belief, etc.
- PLURALISM of political parties.
- CONSULTATIVE System of Leadership.
- The RE-CREATION of the single Muslim nation - without geographical borders, etc. between them, as stated by Allah:

  "This, your community is a single community and I am your Lord; so worship Me."

- The REVIVAL of Islamic brotherhood throughout this nation:

  "The believers are brothers."

- FREEDOM from all the man-made laws, and restrictions as the Qur'an states:

  "... and (Prophet Muhammad) releases them from their heavy burdens and from the shackles that were upon them."

You can email your queries to the website of Imam Shirazi:
www.imamshirazi.com.

Notes

[1] The Holy Qur’ān: The Heifer (2): 30.

[2] As given in 16:125.

[3] As in 4:174, 27:64, etc.

[4] As in 39:18.

[5] Islamic texts use this respectful phrase after reference to any prophet (other than Muḥammad), angel or Imam from the Prophet’s household. It will in future be abbreviated to ‘(a.s.)’. (Translator’s note).

[6] Similarly, this respectful phrase is used when referring to the prophet Muḥammad. It will in future be abbreviated to ‘(ṣ)’. (Translator’s note).

[7] The Holy Qur’ān: The Family of ʿImrān (3): 85.

[8] *baṣā‘ir al-darajāt*: p.148, chap.13. trad.7.

[9] The Holy Qur’ān: The Family of ʿImrān (3): 103.

[10] The Holy Qur’ān: Public Estates (8): 46.

[11] The Holy Qur’ān: The Table Spread (5): 44.

[12] See the book ‘*al-dharīʿah ilā taṣānīf al-shīʿah’* of Shaykh al-Tehrānī.

[13] See ‘*duwal al-shīʿah fī al-ta’rīkh*’ of Shaykh Mughnīyah.

[14] It is possible to contact Shi’ite institutions and scholars everywhere in the world. Address details may be obtained from the internet etc.

[15] The concept of divine justice is part of the fundamentals of the religion for the Shīʿah and the Muʿtazilah. (Translator’s note).

[16] See for example: the *ṣaḥīḥ* of Muslim: vol.3, p.1452, 1453. *al-mustadrak ʿalaṣ-ṣahīḥayn* of al-Ḥākim: vol.3, pp.715-716. the *sunan* of Abū Dāwūd: vol.4, p.106. the *musnad* of Aḥmad b. Ḥanbal vol.5, p.86, 87, 88 ,89, 90, 92, 93, 100, 101, 106, 107. *fatḥ al-bārī* of al-ʿAsqalānī: vol.13, p.211, 213. *Majmaʿ al-Zawā’id* of al-Haythami: vol.5, p190. al-*Muʿjam al-Awsaṭ* of al-Ṭabarāni: vol.1, p263, and vol.6, p268. *Muʿjam al-Kabir* of al-Ṭabarāni: vol. 2, pp195-199, 206, 208, 214, 232, 253, 255.

Commentary of al-Nawawi on the *ṣaḥīḥ* of Muslim: vol. 12, p210. Tafsir of Ibn Kothayr: vol. 2, p33, and vol.3, p303.

[17] See for example: the *musnad* of Aḥmad b. Ḥanbal: vol.4, p.96.

[18] See *yanābīʿ al-mawaddah* of al-Qandūzī al-Ḥanafī, p. 529; and also *farā'id al-simṭayn*, vol.2, p.132, trad.431; and *ghāyat al-marām* p.743, trad.57.

[19] See the book '*al-mahdī fi al-sunnah*' of Āyatullāh Ṣādiq al-Shīrāzī.

[20] The Holy Qur'ān: The Ranks (37): 83.

[21] The Messenger of Allāh (ṣ) indicating ʿAlī b. Abū Ṭālib (a.s.) said: 'I swear by He in whose hands my soul lies, that this man and his followers (*shīʿah*) will be triumphant on the day of resurrection.' See *ta'rīkh dimashq* of Ibn ʿAsākir al-Shāfiʿī: vol.2, p.442, trad.951, and p.348 trad.849 and 851. See also *al-manāqib* of al-Khārazmī al-Ḥanafī: p.62; and *shawāhid al-tanzīl* of al-Ḥasakānī al-Ḥanafī: vol.2, p.362, trad.1139; and *kifāyah al-ṭālib* of al-Kanjī al-Shāfiʿī: p.245,313, and 314; and *al-durr al-manthur* of al-Suyūṭī al-Shāfiʿī: vol.6, p.379; and *farā'id al-simṭayn*: vol.1, p.156.

See also: *kunūz al-ḥaqā'iq*: p.92., in which it is related that the Prophet (ṣ) said: 'ʿAlī and his followers (*shīʿah*) are the triumphant ones on the day of resurrection.'; and the *majmaʿ* of al-Haythamī: vol.1. p.131; and *al-ṣawāʿiq al-muḥriqah*: p.92; and *tadhkirah al-khawāṣṣ* of al-Sibṭ ibn al-Jawzī al-Ḥanafī: chap.2, p.52; and *al-firdaws bi-ma'thūr al-khiṭāb* of Ibn Shīrawayh al-Daylamī: vol.3, p.61 (Dār al-Kutub al-ʿIlmiyyah, Beirut edition).

In a tradition [the Prophet] (ṣ) said: 'Blessed are those who first reach the shadow of the divine throne on the day of resurrection.' [ʿAlī] said: 'Who are they?' He (ṣ) said: 'They are your followers (*shīʿah*) and those who love you O ʿAlī.' *sharḥ al-zarqānī*: vol.4, p.441 (Dār al-Kutub al-ʿIlmiyyah, Beirut edition). In another tradition the messenger of Allāh (ṣ) said: 'O ʿAlī, Allāh has forgiven you and your progeny and your children and your family and your followers (*shīʿah*) so be joyful for you are the bald paunchy one (*al-anzaʿ al-baṭīn)*.' *al-firdaws bi-ma'thūr al-khiṭāb* of

Ibn Shīrawayh al-Daylamī: vol.5, p.329. (Dār al-Kutub al-ʿIlmiyyah, Beirut edition). In another tradition the Prophet (ṣ) said: 'So I have asked forgiveness for ʿAlī and his followers (*shīʿah*).' *majmaʿ al-zawā'id* of al-Haythamī: vol.9. p.172. (Dār al-Rayyān lil-Turāth, Cairo edition); and *al-muʿjam al-wasīṭ* of al-Ṭabarānī: vol.4, p.212. (Dār al-Ḥaramayn, Cairo edition).

There is also abundant material from Shīʿa sources. See: *biḥār al-anwār* of al-Majlisī: vol.36, p.283, and 284, chap.41, trad.106; and *al-irshād* of Shaykh Mufīd: vol.1, p.41; and *kashf al-ghummah*: vol.1, p.53.

[22] The Holy Qur'ān: The Star (53): 3-4.

[23] See the *ṣaḥīḥ* of Muslim: vol.2, p.362 ('Īsā al-Ḥalabi's edition); and vol.15, p.179-180 of the Egyptian edition with al-Nawawī's exposition. The *ṣaḥīḥ* of al-Tirmidhi, vol.5, p328, hadith 3874 and 3876, (dār al-fikr, Beirut, and vol.13, pp199-200 al-Ṣāwi library, Egypt, and vol.2 p308, boulāq, Egypt). The *musnad* of Ahmad, vol.3, pp17, 26, 59; and vol.4, p366, 371; and vol.5 p181 (al-Maymaniyyah edition, Egypt). *Yanābee' al-Mawaddah* of al-Quonduzi al-Ḥanafi: pp 29-31, 36, 38, 41, 183, 191, 296, 370 (Istanbul edition). The *tafsir* of ibn Kothayr: vol.4, p113 (dār iḥyā' al-kotob edition, Egypt). Jāmi' al-Uṣul of ibn al-Atheer, vol.1, p187, hadith 65, 66. (Egypt). *Al-Mu'jam al-Kabir* of al-Ṭabarāni, p137. *al-Durr al-Manthur* of al-Siyouṭi: vol.2, p60, and vol.6, pp 7, 306. Dhakhā'ir al-Uqbā, p 16. *al-Ṣawā'iq al-Muḥriqah,* pp147, 226 (Muhammadiyah edition), p 89 (al-Maymaniyyah edition, Egypt). *Al-Mu'jam al-Ṣaghir* of al-Ṭabarāni, vol.1, p135. *Usud alghābah fi ma'rifat al-ṣaḥābah* of Ibn al-Atheer al-Shāfi'i: vol.2, p12. *muntakhab tārikh ibn 'Asākir,* vol.5, p436 (Damascus edition). *Majma' al-Zawā'id* of al-Haythami, vol. 9, pp 162-163. *al-Jāmi' al-ṣaghir* of al-Siyouṭi, vol.1, p353 (Egypt edition). Al-Manāqib of al-Khawārizmi al-Ḥanafi: p223. Farā'id al-Simṭayn of al-Ḥamwini al-Shāfi'i: vol.2, p143, section33; and p272, hadih 538. al-Ṭabaqāt al-Kubra of ibn Sa'ad, vol. 2, p 194 (dār ṣādir, Beirut). *tārikh dimishq* of ibn 'Asākir, vol.2, p36, hadith 534, 545. *Ansāb al-Ashrāf* of al-Balādhiri, vol.2, p110. *Kanz al-Ommāl,* vol.1, p158, hadith 899, 943-947, 950-953, 958, 1651, 1658, 1668. etc.

[24] There are a number of traditions to be found with the same meaning. The Messenger of Allāh (ṣ) said: ‘ʿAlī is with the truth and the truth is with ʿAlī, they will never separate until they meet me at the fountain on the day of resurrection.’ See: *ta’rīkh baghdād* of al-Khaṭīb al-Baghdādī: vol.14, p.321; Ibn ʿAsākir al-Shāfiʿī’s entry on ʿAlī b. Abū Ṭālib in *ta’rīkh dimashq*: vol.3, p.119, trad.1162; *ghāyah al-marām*: p.539, chap.45; *al-imāmah wa al-siyāsah* of Ibn Qutaybah: vol.1, p.73 (Egyptian edition); Selections from *kanz al-ʿummāl* in the margins of the *musnad of Aḥmad*: vol.5, p.30; *farā‘id al-simṭayn* of al-Hamawīnī: vol.1, p.177; *arjaḥ al-maṭālib* of ʿUbaydullāh al-Ḥanafī: p.598 (Lahore edition); *al-manāqib of* al-Khārazmī: p.110 (Haydariyyah edition); *al-muʿjam al-ṣaghīr* of al-Ṭabarānī: vol.1, p.55; *kifāyah al-ṭālib* of al-Kanjī al-Shāfiʿī: p.399 (Haydariyyah edition); *majmaʿ al-zawā‘id* of al-Haythamī: vol.9, p.134; *al-ṣawāʿiq al-muḥriqah* of Ibn Ḥajar: p.74 and 75 (al-Maymaniyyah edition, Egypt); *ta’rīkh al-khulafā‘* of al-Suyūṭī: p.173 (al-Saʿādah edition, Egypt); *isʿāf al-rāghibīn* (in the margins of *nūr al-abṣār*): p.157 (al-Saʿīdiyyah edition); *nūr al-abṣār* of al-Shablanjī: p.73; *yanābīʿ al-mawaddah* of al-Qandūzī al-Ḥanafī: p.40, 90, 185, 237, 273, 285 (Istanbul edition); *ghāyah al-marām*: p.540, chap.45; *fayḍ al-qadīr* of al-Shawkānī: vol.4, p.358; *al-jāmiʿ al-ṣaghīr* of al-Suyūṭī: vol.2, p.56; *farā‘id al-simṭayn* of al-Ḥamawīnī: vol.1, p.177, trad.140; *asnā al-maṭālib*: p.136; *arjaḥ al-maṭālib* of ʿUbaydullah al-Ḥanafī: p.597 and 598 (Lahore edition); *al-fatḥ al-kabir* of al-Nabahāni: vol.2, p.242 (Egyptian edition).

The Messenger of Allāh (ṣ) also said indicating ʿAlī: ‘The truth is with him and he is with the truth.’ (Related by Abū Saʿīd al-Khidrī). See: Ibn ʿAsākir al-Shāfiʿī’s entry on ʿAlī b. Abū Ṭālib in *ta’rīkh dimashq*: vol.3, p.119, trad.1161; *majmaʿ al-zawā‘id* of al-Haythamī: vol.7, p.35.

He (ṣ) also said: ‘May Allāh show mercy to ʿAlī, O Allāh, let the truth be with him wherever he goes.’ See: *ṣaḥīḥ* of al-Tirmidhī: vol.5, p.633, trad.3713 (Dār Iḥyā‘ al-Turāth al-ʿArabī, Beirut); *al-mustadrak ʿalā al-ṣaḥīḥayn* of al-Ḥākim al-Naysābūrī: vol.3, p.134 (Dār al-Kutub al-ʿIlmiyyah, Beirut edition); *al-manāqib* of al-Khārazmī al-Ḥanafī: p.56; *al-muʿjam al-awsaṭ* of al-Ṭabarānī: vol.6, p.95 (Dār al-Ḥaramayn, Cairo

edition); Ibn ʿAsākir al-Shāfiʿī's entry on ʿAlī b. Abū Ṭālib in *ta'rīkh dimashq*: vol.3, p.118, trad.1159 and 1160; The *musnad* of al-Bazzār: vol.3, p.52 (Mu'assassah ʿUlūm al-Qur'ān, Beirut edition); *ghāyah al-marām*: p.539; The *musnad* of Abū Yuʿlā: vol.1, p.418 (Dār al-Ma'mūn lil-Turāth, Damascus edition); *sharḥ nahj al-balāghah* of Ibn Abī al-Ḥadīd: vol.2, p.572 (Beirut edition); Selections from *kanz al-ʿummāl* in the margins of the *musnad of Aḥmad*: vol.5, p.62 (al-Maymanah edition, Egypt); *al-fatḥ al-kabir* of al-Nabahāni: vol.2, p.131; *jāmiʿ al-uṣūl* of Ibn al-Athīr: vol.9, p.420; *farā'id al-simṭayn* of al-Ḥamawīnī: vol.1, p.176; *al-maḥāsin wal-masāwi'* of al-Bayhaqī: p.41 (Beirut edition); *al-inṣāf* of al-Bāqillānī: p.58 (Cairo edition); *ta'rīkh al-islām* of al-Dhahabī: vol.2, p.198 (Egyptian edition); *arjaḥ al-maṭālib* of ʿUbaydullah al-Ḥanafī: p.599 (Lahore edition).

He (ṣ) also said: 'The truth is with ʿAlī b. Abū Ṭālib wherever he goes.' See: *farā'id al-simṭayn* of al-Ḥamawīnī: vol.1, p.177, trad.139.

[25] See: Ibn ʿAsākir al-Shāfiʿī's entry on ʿAlī b. Abū Ṭālib in *ta'rīkh dimashq*: vol.42, p.450, no.9026.

[26] *al-manāqib* of al-Khārazmī: p.105, trad.108.

[27] *kanz al-ʿummāl*: vol.6, p.157.

[28] See footnote 13 of this book.

[29] The Holy Qur'ān: Purity of Faith (111): 1-4.

[30] The Holy Qur'ān: The Earthquake (99): 7-8.

[31] By al-ʿAllāmah al-Ḥillī (r.a.) (648–726 A.H.).

[32] *ʿabaqāt al-anwār fī ithbāt al-a'immah al-aṭhār* by ʿAllāmah Mīr Ḥāmid Husayn al-Hindī (1241-1306 A.H. / 1830–1888 C.E.). The latest priniting of this book comes in 100 volumes. It is organised into two subjects – firstly proving Imamate by Qur'ānic verses, and secondly, proving Imamate by traditions.

[33] By ʿAllāmah Shaykh al-Amīnī (1320–1390 A.H.). This book comes in more than 20 volumes of which twelve are in print.

[34] By ʿAllāmah Sayyid ʿAbd al-Ḥusayn Sharaf al-Dīn (1290-1377 A.H. = 1957 C.E.).

[35] By ʿAllāmah Sayyid ʿAbd al-Ḥusayn Sharaf al-Dīn (1290-1377 A.H. = 1957 C.E.).

[36] That is the consensus of the Muslims including an infallible person.

[37] See *al-kāfī* vol.1, p.16, trad.12; and *biḥār al-anwār* vol.1, p.300, chap.25, trad.3. This includes the tradition: 'Allāh has two proofs over the people – an outward proof and an inward proof. As for the outward proof, it is the Messenger and the prophets and the Imams. The inward proof is the intellects.'

[38] See footnote 20 of this book.

[39] The Holy Qur'ān: The Table Spread (5): 44.

[40] *kifā̄'ie* obligation is a duty that is commonly obligatory on every Muslim until a sufficient number of people take up the duty and perform it. An *'ayni* obligation is a duty that is specifically obligatory on every individual Muslim regardless of how many others perform it.

[41] *ghawālī al-layālī*: vol.1, p.226, trad.118; and *nahj al-ḥaqq*: p.515.

[42] The Holy Qur'ān: The Heights (7): 157.

[43] *kanz al-fawā'id*: vol.2, p.107.

[44] *ghawālī al-layāli*: vol.4, p.61, trad.9.

[45] *al-kāfī*: vol.1, p.34, trad.1.

[46] *al-istibṣār*: vol.3, p.108, chap.72, trad.3.

[47] The Holy Qur'ān: The Heifer (2): 136.

[48] The Holy Qur'ān: The Winnowing Winds (51): 56.

[49] The Holy Qur'ān: The Groups (39): 9.

[50] *mustadrak al-wasā'il*: vol.17, p.249, chap.4, trad.21250.

[51] The Holy Qur'ān: The Apartments (49): 13.

[52] See *biḥār al-anwār*: vol.78, p.251, trad.108, chap.23.

[53] The Holy Qur'ān: The Heifer (2): 208.

[54] The Holy Qur'ān: The Night Journey (17): 70.

[55] The Holy Qur'ān: Women (4): 29.

[56] The Holy Qur'ān: Consultation (42): 38.

[57] Ziyārat al-Jāmi'ah

[58] The Holy Qur'ān: Public Estates (8): 60.

[59] The Holy Qur'ān: The Most Merciful (55): 33.

[60] *qurb al-isnād*: p.52.

[61] *biḥār al-anwār*: vol.39, p.108, trad.13, chap.76.

[62] The Holy Qur'ān: The Romans (30): 21.

[63] The Holy Qur'ān: The Heights (7): 157.

[64] Appendix to *wasā'il al-shīʿah*: vol.7, p.231, trad.8116, chap.33. (Found in ʿAlī b. Abū Ṭālib's (a.s.) will to his son Ḥusayn (a.s.)

[65] See the Encyclopaedia of Islamic Jurisprudence – Islamic juridical principles: p.135-140.

[66] The Holy Qur'ān: The Heifer (2): 190, and The Table Spread (5): 87.

[67] The Holy Qur'ān: The Heifer (2): 187, and The Table Spread (5): 94.

[68] The Holy Qur'ān: The Table Spread (5): 33.

[69] The Holy Qur'ān: The Heifer (2): 222.

[70] Appendix to *wasā'il al-shīʿah*: vol.16, chap.92, p.319, trad.20016. Related from the Messenger of Allāh (ṣ).

[71] The Holy Qur'ān: The Heights (7): 31.

[72] *al-kāfī*: vol.6, p.438, trad.1. Related from Commander of the Faithful ʿAlī (a.s.).

[73] The Holy Qur'ān: The Heights (7): 31.

[74] Appendix to *wasā'il al-shīʿah*: vol.7, chap.1, p.502, trad.8744. Related from the Prophet (ṣ).

[75] See *wasā'il al-shīʿah*: vol.11, chap.1, p.15, trad.14126. The tradition says: 'Make the Ḥajj and ʿUmrah pilgrimages and your bodies will be healthy.'

[76] *man la yaḥḍuruhu al-faqīh*: vol.2, p.265, trad.2387, chap.2. Related from the Prophet (ṣ).

[77] The Holy Qur'ān: Abraham (14): 33-34.

[78] The Holy Qur'ān: Women (4): 127.

[79] The Holy Qur'ān: The Apartments (49): 9.

[80] The Holy Qur'ān: Women (4): 35.

[81] The Holy Qur'ān: The Table Spread (5): 2.

[82] The Holy Qur'ān: The Believers (23): 52.

[83] The Holy Qur'ān: The Family of ʿImrān: (3): 103.

[84] The Holy Qur'ān: Public Estates (8): 46.

[85] The Holy Qur'ān: Repentance (9): 105.

[86] Appendix to *wasā'il al-shīʿah*: vol.7, p.378, trad.8462, chap.4. Related from the Prophet (ṣ).

[87] The Holy Qur'ān: The Family of ʿImrān (3): 164; and Friday Congregation (62): 2.

[88] The Holy Qur'ān: The Pen (68): 4.

[89] Appendix to *wasā'il al-shīʿah*: vol.11, p.187, chap.6, trad.12701. Related from the Prophet (ṣ).

[90] The Holy Qur'ān: Thunder (13): 28.

[91] The Holy Qur'ān: Mutual Loss and Gain (64): 11.

[92] The Holy Qur'ān: The Cattle (6): 152.

[93] The Holy Qur'ān: Women (4): 135.

[94] The Holy Qur'ān: The Bee (16): 90.

[95] The Holy Qur'ān: The Family of 'Imrān: (3): 104.

[96] The Holy Qur'ān: The Heifer (2): 148; and The Table Spread (5): 48.

[97] See: *al-amālī* of Shaykh Ṣadūq: p.393.

[98] The Holy Qur'ān: The Heifer (2): 143.

[99] The Holy Qur'ān: The Heights (7): 96.

[100] See *biḥār al-anwār*: vol.74, p.155, chap.7, trad.1.

[101] The Holy Qur'ān: Public Estates (8): 41.

[102] The Holy Qur'ān: Repentance (9): 60.

[103] The Holy Qur'ān: The Heifer (2): 237.

[104] The Holy Qur'ān: The Heifer (2): 185.

[105] The Holy Qur'ān: Hūd (11): 61.

[106] The Holy Qur'ān: The Apartments (49): 13.

[107] See *biḥār al-anwār*: vol.78, p.346, chap.26, trad.4.

[108] The Holy Qur'ān: Public Estates (8): 24.

[109] The Holy Qur'ān: The Heifer (2): 201.

[110] *man lā yaḥḍuruhu al-faqīh*: vol.3, p.156, trad.3569, chap.2.

[111] The Holy Qur'ān: The Table Spread (5): 3.

[112] The Holy Qur'ān: The Bee (16): 89.

[113] *nahj al-balāghah*: letter 53.

[114] *nahj al-balāghah*: letter 53.

[115] See *tahdhīb al-aḥkām*: vol.6, p.384, trad.259, chap.22.

[116] Appendix to *wasā'il al-shī'ah*: vol.13, chap.42, p.166, trad.15018.

[117] See *nahj al-balāghah*: letter 47.

[118] The Holy Qur'ān: Women (4): 59.

[119] *nahj al-balāghah*: letter 53. In full: 'And let your heart feel mercy for your subordinates and love for them and kindness for them and be not like a wild beast pouncing upon their food.'

[120] The Holy Qur'ān: The Prophets (21): 107.

[121] The Holy Qur'ān: Sheba (34): 28.

[122] *nahj al-balāghah*: letter 53.

[123] The Holy Qur'ān: The Heifer (2): 285.

[124] The Holy Qur'ān: The Table Spread (5): 3.

[125] The Holy Qur'ān: The Table Spread (5): 66.

[126] The Holy Qur'ān: The Family of 'Imrān (3): 85.

[127] The other three sections being branches, laws, and morals. Denial of some aspect of these three principles renders one to be considered unbeliever.

[128] The Holy Qur'ān: The Table Spread (5): 47

[129] It should be noted that in this respect, as in any other respect, there is no usury or interest-bearing system in Islam.

[130] *baṣā'ir al-darajāt*: p.148, chap.13. trad.7.

[131] The Holy Qur'ān: Banishment (15): 9.

[132] The Holy Qur'ān: Ṭāhā (20): 124.

[133] See *yanābī' al-mawaddah* of al-Qandūzī al-Ḥanafī, p. 529; and also *farā'id al-simṭayn*, vol.2, p.132, trad.431; and *ghāyat al-marām*: p.743, trad.57. See also *biḥār al-anwār*: vol.36, p.279, chap.41, trad.111.

[134] For references see endnotes 16 of this work.

[135] For references see the footnotes of this hadith that appeared on p13 of this work and its associated references cited. It is interesting and very significant to note that the number of the successors of the prophet is specifically limited to twelve – not one more and not one less. They are to lead mankind until the end of time.

[136] See the books *ṣaḥīḥ* of Ibn Ḥabbān: vol.15, p.236, 237, *mu'assasah al-risālah,* Beirut edition; *al-mustadrak ʿala al-ṣaḥīḥayn*: vol.4, p.600, trad.8669, *dār al-kutub al-ʿilmīyyah,* Beirut edition; *majmaʿ al-zawā'id*: vol.7, p.313, *dār al-rayyān lil-turāth,* Cairo edition; the *sunan* of Abū Dawūd: vol.4, p.106, and the book of the Mahdī, *dār al-fikr* edition; the *sunan* of Ibn Mājah: vol.2, p.1366, *dār al-fikr,* Beirut edition; the *muṣannaf* of Ibn Abū Shaybah: vol.7, p.513, 514, *maktabah al-rushd,* Riyadh edition; *al-jāmiʿ* of Muʿammar b. Rāshid: vol.11, p.371, 373, *al-maktab al-islāmī,* Beirut edition; the *musnad* of al-Bazzār: vol.8, p.256, *mu'assasah ʿulum al-qur'ān,* Beirut edition; the *musnad* of Aḥmad: vol.3, p.26,37,52, *mu'assasah qurṭubah*, Egypt edition; the *musnad* of al-Ḥārith: vol.2, p.783, *markaz khidmah al-sunnah wal-sīrah al-nabawīyyah,* Medinah edition; *al-sunan al-wāridah fil-fitan*: vol.5, p.1032, *dār al-ʿāṣimah,* Riyadh; *ʿawn al-maʿbūd*: vol.11, p.247,250, *dār al-kutub al-ʿilmīyyah,* Beirut edition; *tuḥfah al-aḥwadhī*: vol.6, p.403, *dār al-kutub al-ʿilmīyyah,* Beirut edition; *fayḍ al-qadīr*: vol.1, p.363, and vol.5, p.262, and vol.5, p.332, and vol.6, p.278, *al-maktabah al-tijārīyyah al-kubrā*, Egypt edition; *yanābīʿ al-mawaddah*: vol.2, chap.56, p.318, trad.917, and p.100, trads.258, 264; *nūr al-abṣār*: chap.2, p.154; *muntakhab kanz al-ʿummāl*: vol.6, p.29; and *isʿāf al-rāghibīn, chap.2, p.137; gharā'ib al-qur'ān*: the commentary on Q:2:4; *al-istīʿāb fī asmā' al-aṣḥāb*: vol.1, p.223; and *al-malāḥim wal-fitan*: chap.27. relating from the book of *fitan* of al-Salīlī. From Shīʿah sources see: *biḥār al-anwār*: vol.27, chap.4, p.119, trad.99; and vol.33, chap.16, p.157, trad.421; and *wasā'il al-shīʿah*: vol.16, chap.33, p.241, trad.21462; and appendix to *wasā'il al-shīʿah*: vol.12, chap.31, p.283, trad.14099; and *al-kāfī*: vol.1, p.338, trad.7, and *man lā yaḥḍuruhul-faqīh*: vol.4, chap.2, p.174, trad.540; and *ʿilal al-sharā'iʿ*: p.161; and *maʿānī al-akhbār*: p.124; and *ʿuyūn akhbār al-riḍā (a.s.)*: vol.2, p.66, trad.293; and *kamāl al-dīn*:

p.251; and *ṣifāt al-shīʿah*: p.49; and *al-irshād*: vol.2, p.340; and *al-ikhtiṣāṣ*: p.209.

[137] *muntakhab al-athar fil-imām al-thānī ʿashar* of Āyatullāh Shaykh Lutfullāh al-Ṣāfī al-Gulpaygānī.

[138] *al-mahdī* of Sayyid Ṣadr al-Dīn al-Ṣadr (1384 A.H. - . . .). See also the book *al-mahdī fil-sunnah* of Āyatullāh Sayyid Ṣādiq al-Shīrāzī.

[139] See *kamāl al-dīn*: p.287, chap.25, trad.4, including: The Messenger of Allāh (ṣ) said: 'The Mahdī is of my line, his name is my name, his agnomen is my agnomen, he is most like me in form and in morals. He will have an occultation until creation goes astray from their religions then he will come like a falling comet and fill the earth with equity and justice as it was filled with oppression and injustice.'

[140] The Holy Qur'ān: The Spider (29): 14.

[141] The Holy Qur'ān: The Confederates (33): 33.

[142] See the *tafsīr* (commentary) of al-Ṭabarī: vol.22, p.6-8, *dār al-fikr,* Beirut edition; and the *tafsīr* of al-Qurṭubī: vol.14, p.182-183, *dār al-shaʿb*, Cairo edition; and the *tafsīr* of Ibn Kothayr: vol.3, p.484-487, *dār al-fikr,* Beirut edition; and the *ṣaḥīḥ* of Muslim: vol.4, p.1883, chap. Virtues of the Prophet's Household, *dār iḥyā' al-turāth al-ʿarabī*, Beirut edition; and the *ṣaḥīḥ* of Ibn Ḥabbān: vol.15, p.432, *mu'assasah al-risālah*, Beirut edition: and *al-mustadrak ʿalal-ṣaḥīḥayn*: vol.2, p.541, and vol.3, p.143, 158, 159, 172, *dār al-kutub al-ʿilmīyyah*, Beirut edition; and *mawārid al-ḏam'ān*: vol.1, p.555, chapter on virtues of the people of the house (a.s.), *dār al-kutub al-ʿilmīyyah*, Beirut edition; and the *sunan* of al-Tirmidhī: vol.5, p.351, 352, 663, *dār iḥyā' al-turāth al-ʿarabī*, Beirut edition; *majmaʿ al-zawā'id*: vol.7, p.91, and vol.8, p.215, and vol.9, p.119, 121, 167, 168, 169, 172, *dār al-rayyān lil-turāth*, Cairo edition; *al-sunan al-kubrā* of al-Bayhaqī: vol.2, p.149, 150, 152, *maktabah dār al-bāz*, Mecca edition; *al-sunan al-kubrā* of al-Nasā'ī: vol.5, p.107, *dār al-kutub al-ʿilmīyyah*, Beirut edition; the *musnad* of Ibn Abī Shaybah: vol.6, p.370, 377, *maktabah al-rushd*, Riyadh edition; *muʿtaṣar al-mukhtaṣar* of Yūsuf b. Mūsā al-Ḥanafī: vol.2, p.266, 267,

ʿālam al-kutub, Beirut edition; the *musnad* of al-Bazzār: vol.6, p.210, *mu'assasah ʿulūm al-Qur'ān*, Beirut edition; *al-muʿjam al-awsaṭ* of al-Ṭabarānī: vol.3, p.166, 380, and vol.8, p.112, *dār al-ḥaramayn*, Cairo edition; the *musnad* of Aḥmad; vol.1, p.330, vol.3, p.259, 285, vol.4, p.107, vol.6, p.292, *mu'assasah qurṭubah*, Egypt edition; the *musnad* of Isḥāq b. Rāhawayh: vol.3, p.678, *maktabah al-īmān*, Medina edition; *al-muʿjam al-ṣaghīr* of al-Ṭabarānī: vol.1, p.231, *al-maktabah al-islāmīyyah*, Beirut edition; the *musnad* of al-Ṭayālasī: vol.1, p.274, *dār al-maʿrifah*, Beirut edition; *al-āḥād wal-mathānī* of Abū Bakr al-Shaybānī: vol.5, p.360, *dār al-rāyah*, Riyadh edition; the *musnad* of ʿAbd b. Ḥamīd: vol.1, p.173, and 367, *maktabah al-sunnah*, Cairo edition; *al-muʿjam al-kabīr* of al-Ṭabarānī: vol.3, p.52,53,55,56,93, and vol.9, p.25, and vol.12, p.103, and vol.22, p.66, 200, 402, and vol.23, p.249,286,327,333,337,357; *al-bayān wal-taʿrīf*: vol.1, p.150, *dār al-kitāb al-ʿarabī*, Beirut edition; *fatḥ al-bārī*: vol.7, p.137, *dār al-maʿrifah*, Beirut edition; the *sharḥ* of al-Zarqānī: vol.1, p.349, *dār al-kutub al-ʿilmīyyah*, Beirut edition; the *tuḥfah* of al-Aḥwadhī: vol.9, p.48, 49, *dār al-kutub al-ʿilmīyyah*, Beirut edition; *shawāhid al-tanzīl* of al-Ḥasakānī al-Ḥanafī: vol.2, p.11-92, trad.637-641, 644, 648-653, 657-661, 663-668; *ta'rīkh dimashq* of Ibn ʿAsākir: vol.1, p.185, trad.250, 272, 320, 321, 322; *al-iṣābah* of Ibn Ḥajar: vol.2, p.503.

[143] The Holy Qur'ān: The Jinn (72): 26-27.

[144] The Holy Qur'ān: Thunder (13): 39.

[145] See *al-kāfī*: vol.1, p.154; and *ghawālī al-layālī*: vol.4, p.109, trad.165.

[146] The Holy Qur'ān: The Family of ʿImrān (3): 28.

[147] The Holy Qur'ān: The Ḥajj Pilgrimage (22): 78.

[148] For more details see the book '*al-mutʿah*' by Tawfīq al-Fukaykī.

[149] The Holy Qur'ān: Women (4): 24.

[150] In the *tafsīr* of al-Ṭabarī: vol.2, p.388, *dār al-shaʿb*, Cairo edition, is a tradition related by Muslim, from ʿImrān b. Ḥuṣayn who said: 'The verse of *mutʿah* (of the Ḥajj) was revealed in the book of Allāh and the

Messenger of Allāh (ṣ) ordered us to do it. No verse was revealed which abrogated the verse of *mutʿah* of the Ḥajj nor did the Messenger of Allāh (ṣ) forbid it before his death. After that a man spoke of his own opinion on the matter whatever he wished.' Then al-Ṭabarī says: 'al-TirmidhI relates: 'Qutaybah b. Saʿīd related to us, from Mālik b. Anas, from Ibn Shihāb, from Muḥammad b. ʿAbdullāh b. al-Ḥārith b. Nawfal that he heard Saʿad b. Abī Waqqāṣ and al-Ḍaḥḥāk b. Qays mentioning the *mutʿah* of the Ḥajj to the ʿUmrah the year of Muʿāwiya b. Abī Sufyān's pilgrimage. Al-Ḍaḥḥāk b. Qays said: 'No one but he who is ignorant of Allāh's command would do this.' Saʿad said: 'What you have said is foul, my cousin.' Al-Ḍaḥḥāk said: 'ʿUmar b. al-Khaṭṭāb has prohibited this.' Saʿad said: 'The Messenger of Allāh did it and we did it with him.' This is an authentic tradition.

Ibn Isḥāq relates from al-Zuhrī, from Sālim who said: 'I was sitting with Ibn ʿUmar in the mosque when a man from Syria (*shām*) came. He asked him about the *tamattuʿ* of the ʿUmrah to the Ḥajj. Ibn ʿUmar said: 'It is well and good.' He said: 'But your father used to forbid it.' He said: 'Woe be to you, for although my father had forbidden it, the Messenger of Allāh (ṣ) did it and ordered [others] to do it. Do you accept the word of my father or the orders of the Messenger of Allāh (ṣ)? Get out of my sight!' (This was extracted by al-Dāraquṭnī, and also Abū ʿĪsā al-Tirmidhī from the tradition of Ṣāliḥ b. Kaysān, from Ibn Shihāb, from Sālim.)

In the *ṣaḥīḥ* of Muslim: vol.2, p.900, *dār iḥyāʿ al-turāth al-ʿarabī*, Beirut edition: 'Muḥammad b. al-Muthannā related to us, ʿAbd al-Ṣamad related to me, Hamām related to us, Qatādah related to us, from Muṭrif, from ʿImrān b. Ḥusayn who said: 'We did *tamattuʿ* with the Messenger of Allāh (ṣ) and nothing was revealed [contradicting this] in the Qur'ān, but a man [ʿUmar] gave his own opinion as he wished.' He [Muslim] also said: 'Ḥajjāj b. al-Shāʿir related to me, ʿUbaydullāh b. ʿAbd al-Majīd related to us, Ismāʿīl b. Muslim related to us, Muḥammad b. Wāsiʿ related to me, from Muṭrif b. ʿAbdullāh b. al-Shujayr, from ʿImrān b. Ḥusayn the same tradition saying: 'The Prophet of Allāh (ṣ) did *tamattuʿ* and we did it with him.' He also says: 'Ḥāmid b. ʿUmar al-Bakrāwī and

Muḥammad b. Abū Bakr al-Maqdamī related to us saying: ‘Bishr b. al-Mufaḍḍal related to us, ʿImrān b. Muslim related to us, from Abū Rajā‘ who said: ‘ʿImrān b. Ḥusayn said: ‘The verse of *mutʿah* (of the Ḥajj) was revealed in the book of Allāh and the Messenger of Allāh (ṣ) ordered us to do it. No verse was revealed which abrogated the verse of *mutʿah* of the Ḥajj nor did the Messenger of Allāh (ṣ) forbid it before his death. After that a man spoke of his own opinion on the matter whatever he wished.’ He [Muslim] also says: ‘The same tradition was related to me by Muḥammad b. Ḥātim, Yaḥyā b. Saʿīd related to us, from ʿImrān al-Qaṣīr, related to us by Abū Rajā‘, from ʿImrān b. Ḥusayn except he said ‘we did it [i.e. *mutʿah* of the Ḥajj] with the Messenger of Allāh (ṣ)’ but he doesn’t say ‘he ordered us to do it.’

In *al-sunan al-kubrā* of al-Nasā‘ī: vol.6, p.300, trad.11032, *dār al-kutub al-ʿilmīyyah*, Beirut edition: ‘Muḥammad b. ʿAbd al-Aʿlā related to us, Bishr related to us, from ‘Imrān b. Muslim, from Abū Rajā‘, from ‘Imrān who said: ‘The verse of *mutʿah* (of the Ḥajj) was revealed in the book of Allāh and the Messenger of Allāh (ṣ) ordered us to do it. No verse was revealed which abrogated the verse of *mutʿah* of the Ḥajj nor did the Messenger of Allāh (ṣ) forbid it before his death. After that a man spoke of his own opinion on the matter whatever he wished.’

In *al-muʿjam al-kabīr* of al-Ṭabarānī: vol.18, p.135, trad.283, *maktabah al-ʿulūm wal-ḥikam*, Mosul edition: ‘Muʿādh b. al-Muthannā related to us, Musaddad related to us, Bishr b. al-Mufaḍḍal related to us, ʿImrān b. Muslim related to us, from Abū Rajā‘ who said: ‘ʿImrān b. Ḥusayn said: ‘The verse of *mutʿah* (of the Ḥajj) was revealed in the book of Allāh and the Messenger of Allāh (ṣ) ordered us to do it. No verse was revealed which abrogated the verse of *mutʿah* of the Ḥajj nor did the Messenger of Allāh (ṣ) forbid it before his death. After that a man spoke of his own opinion on the matter whatever he wished.’

In the *ṣaḥīḥ* of al-Bukhārī: vol.2, p.569, trad.1494, *dār ibn Kothayr*, Beirut edition: ‘Qutaybah b. Saʿīd related to us, Ḥajjāj b. Muḥammad al-Aʿwar related to us, from Shuʿbah, from ʿAmr b. Murrah, from Saʿīd b. al-Musayyab who said: ‘ʿAlī and ‘Uthmān differed in opinion about mut‘ah while in ‘Asfān [a location between Mecca and Medina]. ʿAlī

said in a loud voice: 'You seek only to forbid a matter which the Prophet (ṣ) did.' In tradition no.1496 al-Bukhārī says: 'Mūsā b. Ismāʿīl narrated to us, Hamām narrated to us, from Qatādah who said: 'Muṭrif narrated to me from ʿImrān who said: 'We used to practise *tamattuʿ* At the time of the Messenger of Allāh (ṣ) and this was revealed in the Qur'ān. Then a man spoke his own opinion as he wished.' (There are many other such narrations for which there is no space to recount here.)

[151] *baṣā'ir al-darajāt*: p.148, chap.13. trad.7.

[152] For further details see the book *al-sujūd ʿala al-turbah wa al-jamʿ bayn al-ṣalātayn* of Sayyid Muḥammad Ibrahīm al-Muwaḥḥid.

[153] The *tafsīr* of al-Qurṭubī: vol.2, p.51, *dār al-shaʿb*, Cairo edition.

In the *tafsīr* of Ibn Kothayr: vol.4, p.3, *dār al-fikr,* Beirut edition: 'All of the earth has been made for us a place of prostration (*masjid*) and its soil has been made a purifier if water is not available.' See also ibid: vol4, p.29.

In the *musnad* of Ibn ʿAwānah: vol.1, p.303, *dār al-maʿrifah*, Beirut edition: 'The earth has been made a place of prostration for us and its soil is purifying.'

In the *muṣannaf* of ʿAbd al-Razzāq: vol.1, p.32, *al-maktab al-islāmī*, Beirut edition: 'The earth has been made for us a place of prostration and its soil has been made a purifier for us.'

The same tradition is to be found in *al-tamhīd* of Ibn ʿAbd al-Birr: vol.1, p.168, Ministry of Endowments and Religious Affairs, Morocco edition.

In the *ṣaḥīḥ* of Muslim: vol.1, p.370, *dār iḥyā' al-turāth al-ʿarabī*, Beirut edition: 'The earth has been made for me goodly and purifying and a place of prostration.' In ibid: vol.1, p.371: 'All of the earth has been made a place of prostration for us and its soil has been made purifying for us.'

In *al-muntaqā* of Ibn al-Jārūd: vol.1, p.41, *mu'assasah al-kitāb wal-thaqāfah*, Beirut edition: 'The earth has been made a place of prostration and purifying for me.' And 'All of the earth has been made goodly and a place of prostration and purifying for me.'

See also the *sunan* of al-Dāramī: vol.1, p.374, *dār al-kitāb al-ʿarabī*, Beirut edition; and the *al-sunan al-kubrā* of al-Bayhaqī: vol.1, p.212, Mecca edition; and the *ṣaḥīḥ* of al-Bukhārī: vol.1, p.168, *dār ibn Kothayr*, Beirut edition: the chapter on the Prophet's (ṣ) saying: 'The earth has been made for me a place of prostration and purifying.'

See also: the *sunan* of al-Tirmidhī, al-Nasā'ī, Ibn Mājah and the *musnad* of Aḥmad and elsewhere.

From Shīʿah sources see: *wasā'il al-shīʿah*: vol.3, p.423, trad.5; and *al-wasā'il*: vol.2, p.969, chap.7, trad.2; and *man lā yaḥḍuruhu al-faqīh*: vol.1, p.240, trad.724; and *al-amālī* of Shaykh al-Ṣadūq: p.216, trad.6. (And many others).

[154] See *ʿilal al-sharā'iʿ*: p.321, chap.11, trad.724: 'Related from Abū ʿAbdullāh [Imam Jaʿfar al-Ṣādiq] (a.s.) who said: 'The Messenger of Allāh (ṣ) prayed the noon and afternoon prayers in one place without reason or cause. ʿUmar, who was the most audacious of them said: 'Has something happened to the prayer?' He said: 'No, but I wanted to make things easy for my nation.'

In the *ṣaḥīḥ* of Muslim vol.1, p.489, 490, 491, 492, *dār iḥyā' al-turāth*, Beirut edition, chapter on combining prayers at home: 'Yaḥyā b. Yaḥyā narrated to us saying: 'I read with Mālik, from Abū al-Zubayr, from Saʿīd b. Jubayr, from Ibn ʿAbbās who said: 'The Messenger of Allāh (ṣ) prayed the noon and afternoon prayers together and the sunset and evening prayers together without reason of fear or travelling.' Muslim also says: 'Aḥmad b. Yūnus narrated to us, from ʿAwn b. Salām, all from Zuhayr. Ibn Yūnus said: 'Zuhayr narrated to us, Abū al-Zubayr narrated to us, from Saʿīd b. Jubayr, from Ibn ʿAbbās who said: 'The Messenger of Allāh (ṣ) prayed the noon and afternoon prayers together and the sunset and evening prayers together in Medina without reason of fear or travelling. Abū al-Zubayr said: 'So I asked Saʿīd why he did that and he said: 'I asked Ibn ʿAbbās just as you have asked me and he said: 'He wanted not to cause hardship for anyone of his nation.' Muslim also says: 'Abū Bakr b. Abū Shaybah and Abū Kurayb narrated to us saying: 'Abū Muʿāwiyah and Abū Kurayb and Abū Saʿīd al-Ashajj narrated to us in the words of Abū Kurayb who said: 'Wakīʿ Narrated to us from al-

Aʿmash, from Ḥabīb b. Abū Thābit, from Saʿid b. Jubayr, from Ibn ʿAbbās who said: 'The Messenger of Allāh (ṣ) combined the noon and afternoon prayers and the sunset and evening prayers in Medina without reason of fear or rain.' In the tradition of Wakīʿ He says: 'I said to Ibn ʿAbbās: 'Why did he do that?' He said: 'So that his nation would not have difficulty.' In the tradition of Abū Muʿāwiyah, Ibn ʿAbbās is asked: 'What did he intend by that?' He said: 'He intended that his nation would not experience difficulty.' Muslim also says: 'Abū Bakr b. Abū Shaybah narrated to us, Sufyān b. ʿUyaynah narrated to us, from ʿAmr, from Jābir b. Zayd, from Ibn ʿAbbās who said: 'I prayed with the Prophet (ṣ) eight [units] together and seven [units] together.' I said: 'I assume he delayed the noon prayer and brought forward the afternoon prayer, and delayed the sunset prayer and brought forward the evening prayer.' He said: 'I also assume this.' Muslim also says: 'Abū al-Rabīʿ al-Zahrānī narrated to us, Ḥammād b. Zayd narrated to us, from ʿAmr b. Dīnār, from Jābir b. Zayd, from Ibn ʿAbbās, that the Messenger of Allāh (ṣ) prayed in Medina eight – noon and afternoon prayers – and seven – sunset and evening prayers.' Muslim also says: 'Abū al-Rabīʿ al-Zahrānī narrated to me, Ḥammād narrated to us, from al-Zubayr b. al-Khurayt, from ʿAbdullāh b. Shuqayq who said: 'Ibn ʿAbbās gave us a sermon one day after the afternoon prayers until the sun set and the stars appeared and the people began to say: 'The prayer! The prayer!' Then a man from the Banū Tamīm came and would not cease saying: 'The prayer! The prayer!.' Ibn ʿAbbās said: 'Are you trying to teach me the way (*sunnah*) of the Prophet O motherless man?' Then he said: 'I saw the Messenger of Allāh (ṣ) combining the noon and afternoon prayers and the sunset and evening prayers.' ʿAbdullāh b. Shuqayq said: 'Something disturbed me about this so I went to Abū Hurayrah and asked him and he confirmed what he [Ibn ʿAbbās] had said.' Muslim also says: 'Ibn Abū ʿUmar narrated to us, Wakīʿ Narrated to us, ʿImrān b. Ḥudayr narrated to us , from ʿAbdullāh b. Shuqayq al-ʿAqīlī who said: 'A man said 'the prayer!' to Ibn ʿAbbās but he said nothing. This happened three times until Ibn ʿAbbās said: 'O motherless man, would you teach me about the prayer when we used to combine the prayers during the lifetime of the Messenger of Allāh (ṣ)!'

In the *ṣaḥīḥ* of Ibn Ḥabbān: vol.4, p.471, trad.1596, *mu'assasah al-risālah*, Beirut edition: 'ʿUmar b. Saʿīd b. Sinān told us saying: 'Aḥmad b. Abū Bakr told us, from Mālik, from Abū al-Zubayr, from Saʿīd b. Jubayr, that Ibn ʿAbbās said: 'The Messenger of Allāh (ṣ) prayed the noon and afternoon prayers together, and the sunset and evening prayers together without reason of fear or travelling.' In *ibid.* vol.4, p.474, trad.1597: 'It is related from Ibn ʿAbbās that the Messenger of Allāh (ṣ) prayed in Medina eight – noon and afternoon prayers – and seven – sunset and evening prayers.'

In the *sunan* of al-Tirmidhī: vol.1, p.354, *dār iḥyā' al-turāth al-ʿarabī*, Beirut edition, chapter on combining prayers at home: 'Hannād narrated to us, Abū Muʿāwiyah narrated to us, from al-Aʿmash, from Ḥabīb b. Abī Thābit, from Saʿīd b. Jubayr, from Ibn ʿAbbās who said: 'The Messenger of Allāh (ṣ) combined the noon and afternoon prayers, and the sunset and evening prayers in Medina without reasons of fear or rain.' Ibn ʿAbbās was asked: 'What did he intend by this?' He said: 'He did not want difficulty for his nation.' Then the narrator says: 'In the chapter on Abū Hurayrah: 'Abū ʿĪsā said: 'the tradition of Ibn ʿAbbās has been related in more than one way – it has been related by Jābir b. Zayd, and Saʿīd b. Jubayr, and ʿAbdullāh b. Shuqayq al-ʿAqīlī. Also related from Ibn ʿAbbās from the Prophet (ṣ) is other than this.'

See also: *majmaʿ al-zawā'id* of al-Ṭabarānī: vol.2, p.161, *dār al-rayyān lil-turāth*, Cairo edition; and the *sunan* of Abū Dawūd: vol.2, p.4, *dār al-fikr* edition; and *al-sunan al-kubrā*: vol.1, p.491, *dār al-kutub al-ʿilmīyyah*, Beirut edition; and the *sunan* of al-Nasā'ī: vol.1, p.290, chapter on combining the prayers at home, *maktabah al-maṭbūʿāt al-islāmīyyah*, Aleppo edition; and *al-sunan al-ma'thūrah*: vol.1, p.123, *dār al-maʿrifah*, Beirut edition; and the *muwaṭṭa'* of Mālik: vol.1, p.144, Egyptian edition, chapter on combining prayers while travelling and at home; and the *sunan* of al-Bayhaqī: vol.3, p.168, *maktabah al-bāz*, Mecca edition, in which it is related from Ibn ʿAbbās: 'We used to combine the prayers during the lifetime of the Messenger of Allāh (ṣ).' etc.

[155] In the holy tradition related from Imam Jaʿfar b. Muḥammad al-Ṣādiq (a.s.) and Imam Ḥasan al-ʿAskarī (a.s.) it is said: 'Combine the two prayers – the noon and the afternoon – and you will see what you love.' See also: *al-kāfī* of al-Kulaynī: vol.3, p.287, trad.6; and *tahdhīb al-aḥkām*: vol.2, p.273, chap.13, trad.86: and *wasā'il al-shīʿah*: vol.4, p.223, *mu'assasah ahl al-bayt* edition, trad.4979; and *biḥār al-anwār*: vol.79, p.336, chap. 'The Times of the Ritual Prayers.'

[156] The Holy Qur'ān: The Family of 'Imrān (3): 133.

[157] The Holy Qur'ān: The Heifer (2): 148, and The Table Spread (5): 48.

[158] The Holy Qur'ān: The Heifer (2): 185.

[159] See the Encyclopaedia of Jurisprudence (in Arabic) of the author (Muḥammad Shīrāzī) which consists of more than 150 volumes and contains diverse legal issues with detailed evidences.

[160] From Sunnī sources see: the *ṣaḥīḥ* of Muslim: vol.1, p.172, chap. Confirming intercession, *dār iḥyā' al-turāth al-ʿarabī*, Beirut edition; also the *ṣaḥīḥ* of Muslim: vol.1, p.177, trad.191: 'Then will come the time for intercession and they will intercede until all those who have said: 'There is no god but Allāh' and have some goodness in their hearts will be taken out of the fire.'; also the *ṣaḥīḥ* of Muslim: vol.1, p.183, trad.193; also in vol.1, p.188, chap. The saying of the Prophet (ṣ): 'I am the first of the people to intercede in heaven and I am the Prophet with the most followers.'

In the *ṣaḥīḥ* of al-Bukhārī: vol.1, p.128, trad.328, *dār ibn Kothayr*, Beirut edition: 'It is related by Jābir b. ʿAbdullāh that the Prophet (ṣ) said: 'I have been given five things not given to anyone before me: I was made victor through the fear [Allah cast in their hearts]; and the earth has been made a place of prostration and a purifier for me, so anyone of my nation who enters the time for prayer then let him pray; the spoils of war were made permissible for me, while they were not for anyone [prophet] before me; and I have been given intercession; and while other prophets were sent to their own people in particular, I have been sent to all the people in general.' Also in the *ṣaḥīḥ* of al-Bukhārī: vol.1, p.168, trad.427, and vol.3, p.1226, trad.3182, and vol.4, p.1748, trad.4441

which says: ‘Ismāʿīl b. Abbān narrated to me, Abū al-Aḥwaṣ narrated to us, from Ādam b. ʿAlī who said: ‘I heard Ibn ʿUmar saying: ‘**The People will end up on the day of resurrection and every nation will be on its knees following its own prophet saying ‘O so-and-so, intercede for me, O so-and-so, intercede for me, until the intercession ends up with the Prophet Muḥammad (ṣ). That is the day that Allāh will raise him to a praiseworthy station**.’

And in *shuʿab al-īmān* of Abū Bakr al-Bayhaqī: vol.3, p.497, trad.4180, *dār al-kutub al-ʿilmīyyah*, Beirut edition: ‘Abū al-Ḥasan b. Bashrān informed us, Abū ʿAlī Muḥammad b. Aḥmad al-Ṣawwāf narrated to us, al-Ḥasan b. ʿAlī b. al-Walīd al-Fārisī narrated to us, Abū al-Ḥasan Khalaf b. ʿAbd al-Ḥamīd narrated to us, Abū al-Ṣabāḥ ʿAbd al-Ghafūr b. Saʿīd al-Anṣāri narrated to us, from Abū Hāshim al-Rahhān, from Zādān, from Salmān, from the Prophet (ṣ) who said: ‘**Whoever dies in one of the two sacred precincts (*ḥaramayn*) warrants my intercession and will be safe on the day of resurrection**.’

[161] The Holy Qur’ān: The Prophets (21): 28.

[162] The Holy Qur’ān: The Table Spread (5): 35; See also *al-manāqib* of Ibn Shahr Āshūb: vol.3, p.75 – Related from ʿAlī b. Abū Ṭālib: ‘And seek the way to Him. I am His way; my sons and I.’

[163] Almighty Allāh has said: ﴾Do not think that those who have been killed in the way of Allāh are dead. Nay they are alive with their Lord receiving sustenance.﴿ (The Holy Qur’ān: The Family of ʿImrān (3): 169). Allāh has also said: ﴾And do not say of those killed in the way of Allāh that they are dead. Nay they are alive but you do not sense it.﴿ (The Holy Qur’ān: The Heifer (2): 154).

[164] Some Sunnī scholars have stated that the prophets (a.s.) are alive. Al-Suyūṭī the Shāfiʿite considered the traditions which point to the fact that the prophets are living to be incontrovertible. He alludes to a tradition that the prophets are alive in their graves praying. Al-Bayhaqī in *kitāb al-iʿtiqād* said: ‘After the prophets have died their souls are returned to them and they are alive with their Lord like the martyrs.’ In a tradition related from the Prophet (ṣ) who said: ‘Whenever anyone greets me with

the *salām* Allāh returns my soul to me and I reply to the *salām*.'; see also *ʿawn al-maʿbūd*: vol.6, p.19, chap. Visiting the graves, *dār al-kutub al-ʿilmīyyah*, Beirut edition.

Also in *ʿawn al-maʿbūd*: vol.6, p.21: 'al-Khafājī said: 'What is obvious from the explanation of the tradition without artificiality is that the prophets and the martyrs are alive, and the life of the prophets is more powerful.' Then he says: 'Abū Bakr b. Abū Shaybah and al-Bayhaqī in *al-shuʿab* relate a tradition from Abū Hurayrah who said: 'The Messenger of Allāh (ṣ) said: 'Whoever sends blessings upon me at my grave I hear him and whoever does so from afar it reaches me.' On p.22 he says: 'Related from Abū Hurayrah who said: 'The Messenger of Allāh (ṣ) said: 'Whoever sends blessings upon me at my grave I will hear him and whoever does so from afar it will reach me.'

In *fayḍ al-qadīr*: vol.2, p.479, *al-maktabah al-tijārīyyah al-kubrā*, Egypt: 'Al-Sabakī said: 'Ibn Bashshār said: 'I went to the grave of the Prophet (ṣ) and greeted him with the *salām* and I heard from within the holy room 'And upon you be peace.' Also in *fayḍ al-qadir*: vol.6, p.386: 'Dawūd said: 'Marwān b. al-Ḥakam came and found a man placing his face on the grave – the grave of the Prophet (ṣ). He (Marwān) said: 'Do you know what you are doing?' then he turned to nim and he saw it was Abū Ayyūb who said: 'Yes, I have come to visit the Prophet and have not come to visit stones.'

[165] In *fatḥ al-bārī* of al-ʿAsqalānī al-Shāfiʿī: vol.2, p.494, 495, *dār al-maʿrifah*, Beirut edition: Regarding the people asking the Imam to pray for rain in times of drought: 'The author included in this chapter Ibn ʿUmar's recital of the poetry of AbūṬālib and the saying of Anas that ʿUmar in times of drought used to ask al-ʿAbbās to pray for rain. In the tradition of Anas there is an indication in the words of ʿUmar: 'We used to seek a way to You [Allāh] through your Prophet' that the Imam has an influence in praying for rain. Then he related what al-Bayhaqī has included in *al-dalā'il* related from Muslim al-Mulā'ī from Anas who said: 'A Bedouin Arab came to the Prophet (ṣ) and said: 'O Messenger of Allāh, we have come to you and our situation is such that we have no camel braying or child snoring.' Then he spoke some words of poetry in

which he said: ‘We flee not except to you, and where can the people flee to if not to the messengers.’ At this the Prophet (ṣ) stood up and dragging his cload he ascended the pulpit and said: ‘O Allāh, give us rain.’ In it the Prophet (ṣ) also says: ‘If Abū Ṭālib was alive today he would be pleased. Who will recite his poetry?’ At this ʿAlī stood up and said: ‘O Messenger of Allāh, it seems you mean his saying: ‘And a white one asking the clouds for rain with his face . . .’

This was mentioned by Ibn Hishām in his addendum to his biography of the Prophet (ṣ) commenting upon those who believe in it. The words of the Arab ‘no camel braying and no child snoring’ are allusions to the terrible hunger they were experiencing since these two things usually happen when the camels and the children have had their fill of food.’ . . . Also in the narration of Muḥammad b. al-Muthannā, from al-Anṣāri, through al-Bukhārī’s chain of narration to Anas who said: ‘If there was a drought during the time of the Messenger of Allāh they would ask him to pray for rain and he would pray for rain and it would rain. When it was the leadership of ʿUmar . . .’ and he mentions the tradition. . . . It is also related from ʿAbd al-Razzāq, from the tradition of Ibn ʿAbbās that ʿUmar sought rain in the prayer place so he said to al-ʿAbbās: ‘Go and pray for rain.’ So al-ʿAbbās went and prayed for rain . . .etc.’ It is clear from this that al-ʿAbbās was asked and that he takes the place of the Imam if the Imam orders him to do so.’ Ibn Abū Shaybah relates with a sound chain of narration from the narration of Abū Ṣāliḥ al-Sammān, from Mālik al-Dārī who was ʿUmar’s treasurer who said: ‘Drought afflicted the people during the time of ʿUmar. A man went to the grave of the Prophet (ṣ) and said: ‘O Messenger of Allāh, pray for rain for your nation for they have perished.’ The man was visited in his sleep and told: ‘Go to ʿUmar.’ . . . etc.

[166] It is clearly evident from this verse that it is instrumental to use the office of the prophet in seeking forgiveness from the Almighty. It is essential – as it is clear from this verse – that one goes to the prophet and pleads to him to intercede on one’s behalf in order to ensure the forgiveness of the Almighty. Editor.

[167] The Holy Qur’ān: Women (4): 64.

[168] There are many traditions related from the People of the House (a.s.). However, here we will point to some of that which has been related in Sunnī books:

In the *sunan* of al-Dārāmī: vol.1, p.56, *dār al-kutub al-ʿarabīyyah*, Beirut edition: Chapter on how Allāh honoured His Prophet (ṣ) after his death, trad.92: 'Abū Nuʿmān narrated to us, Saʿīd b. Zayd narrated to us, ʿAmr b. Mālik al-Nakrī narrated to us, Abū al-Jawzā' Aws b. ʿAbdullāh narrated to us saying: 'The people of Medina experienced a severe drought so they complained of this to ʿĀ'ishah. She said: 'Look to the grave of the Prophet (ṣ) and open it to the sky so that there is no ceiling between it and the sky.' So they did this and it rained so much that the herbs grew and the camels grew fat until they split open they were so fat. It was named the year of the splitting open (*fatq)*.'

In Ibn Abū Shaybah's *muṣannaf* : vol.6, p.356, trad.32002, *maktabah al-rushd*, Riyadh edition: 'Abū Muʿāwiyah narrated to us, from al-Aʿmash, from Abū Ṣāliḥ, from Mālik al-Dār ('Umar's custodian for foodstuffs) who said: 'A drought afflicted the people during the time of ʿUmar. A man went to the grave of the Prophet (ṣ) and said: 'O Messenger of Allāh, pray for rain for your nation for they have perished!' The man was visited in his sleep and was told to go to ʿUmar and greet him with the greeting of peace and tell him that they will have water, and tell him: 'You should be smart, you should be smart!' So the man went to ʿUmar and told him all of this and ʿUmar wept and said: 'O Lord, they have only done what I could not.'

In *shuʿab al-īmān* of Abū Bakr al-Bayhaqī: vol.3, p.492, trad.4168, *dār al-kutub al-ʿilmīyyah*, Beirut edition: 'Abū Saʿīd informed us, Abū ʿAbdullāh al-Ṣaffār narrated to us, Abū Bakr b. Abū al-Dunyā narrated to us, Saʿīd b. ʿUthmān narrated to me, Ibn Abū Fudayk narrated to us, ʿUmar b. Ḥafṣ informed me that Ibn Abū Mulaykah used to say: 'Whoever wishes to stand at the station of the Prophet (ṣ) then let the lantern that is in the *qiblah* direction of prayer by the grave be by his head.' In tradition no.4169 he says: 'Abū Saʿīd b. Abū ʿAmr informed us, Abū ʿAbdullāh al-Ṣaffār narrated to us, Abū Bakr b. Abū al-Dunyā narrated to us, Saʿīd b. ʿUthmān narrated to me, Ibn Abū Fudayk narrated

to us saying: ‘I heard one of those who lived at the same time as me saying: ‘I have heard that whoever stands by the grave of the Prophet (ṣ) and recites this Qur’ānic verse: ﴾Verily Allāh and His angels send blessings upon the Prophet, O you who have faith, send blessings upon him and greet him with peace often﴿ (The Holy Qur’ān: The Confederates (33): 56) – Allāh bless you O Muḥammad – and recites it seventy times, an angel will answer him saying: ‘Allāh bless you O so-and-so, all your needs will be fulfilled.’

Also in *shuʿab al-īmān*: vol.3, p.495, trad.4177: ‘Abū ʿAbdullāh al-Ḥāfiḏ informed us, Abū Muḥammad b. Ziyād informed me, Muḥammad b. Isḥāq al-Thaqafī narrated to us saying: ‘I heard Abū Isḥāq al-Qarashī saying: ‘There was a man in Medina who if he saw something evil which he had no power to change he would go to the grave of the Prophet (ṣ) and say: ‘O grave of the Prophet and his two companions, O our saviour if only you knew.’

In the book *al-mughnī* of Abū Muḥammad al-Maqdisī: vol.3, p.298, *dār al-fikr* edition: ‘It is related that al-ʿAtabī said: ‘I was sitting by the grave of the Prophet (ṣ) when a Bedouin Arab came and said: ‘Peace be upon you O Messenger of Allāh; I have heard Allāh say: ﴾And if, when they wrong their own selves, they were to come to you [the Prophet] and seek forgiveness from Allāh and the Messenger seeks forgiveness for them they would find Allāh turning towards them, merciful﴿ (The Holy Qur’ān: Women (4): 64.), and I have come to you seeking forgiveness for my sins and seeking intercession from you to my Lord.’ Then he recited some poetry praising the prophet outlining his virtues and qualities.’ Then the Arab left. My eyes grew heavy and I slept and I saw the Prophet (ṣ) in my sleep saying: ‘O ʿAtabī, catch up with the Bedouin and give him news that Allāh has forgiven him.’ The same has been related in *shuʿab al-īmān*: vol.3, p.495, trad.4178.

Also in *shuʿab al-īmān*: vol.7, p.343, trad.10520: ‘Abū al-Ḥusayn b. Bishrān informed us, al-Ḥusayn b. Ṣafwān informed us, Ibn Abū al-Dunyā narrated to us, Abū Kurayb narrated to us, al-Muḥāribī narrated to us, from ʿĀṣim al-Aḥwal who said: ‘I heard that Ibn ʿUmar heard a man saying: ‘O where are those who have no desire for this life and much

desire for the next life?' So he showed him the graves of the Prophet (ṣ) and Abū Bakr and ʿUmar and said: 'Ask from them.' (It appears that the man was begging).

In the *sharḥ sunan ibn mājah* of al-Suyūṭī and ʿAbd al-Mughnī al-Dahlawī: p.99, Karachi edition: 'The tradition of al-Bayhaqī and Ibn Abū Shaybah, from Mālik al-Dār who said: 'A drought afflicted the people during the time of ʿUmar b. al-Khaṭṭāb. A man went to the grave of the Prophet (ṣ) and said: 'O Messenger of Allāh, pray for rain for your nation for they have perished!' The man was visited in his sleep and was told to go to ʿUmar . . ., and the story is mentioned in the *istiʿāb* of Ibn ʿAbd al-Birr.'

[169] There are many traditions related from the People of the House (a.s.) about the merit of visiting the grave of the Prophet (ṣ) and the Pure Imams (a.s.). However, here we will point to some of what can be found in Sunnī books:

A certain Sunnī scholar has stated that it is legal by scholarly consensus to visit the grave of the Prophet (ṣ) saying: 'It is among the most virtuous of actions and ways of approaching Allāh. Its legality is the subject of consensus without dispute, and Allāh guides to what is right.' See *fatḥ al-bāri* of al-ʿAsqalānī al-Shāfiʿī: vol.3, p.66, *dār al-maʿrifah*, Beirut edition.

See the section of "Womwen and the visiting of Graves" page 46 of this book and its associated endnotes for the traditions related regarding how Fāṭimah al-Zahrā' (a.s.), daughter of the Prophet (ṣ) used to visit the grave of the master of the martyrs Ḥamzah (a.s.) every Friday as related by al-Qurṭubī in his Qur'ānic commentary and by others in their books.

In the *tafsīr* of Ibn Kothayr: vol.1, p.521, *dār al-fikr*, Beirut edition: 'From al-ʿAtabī who said: 'I was sitting by the grave of the Prophet (ṣ) when a Bedouin Arab came and said: 'Peace be upon you O Messenger of Allāh; I have heard Allāh say: ﴾And if, when they wrong their own selves, they were to come to you [the Prophet] and seek forgiveness from Allāh and the Messenger seeks forgiveness for them they would find Allāh turning towards them, merciful﴿ (The Holy Qur'ān: Women (4):

64.), and I have come to you seeking forgiveness for my sins and seeking intercession from you to my Lord.' . . . etc. See footnote 159 of this book.

In *miṣbāḥ al-zujājah* of Aḥmad b. Abū Bakr al-Kinānī: vol.4, p.178, *dār al-ʿarabīyyah*, Beirut edition: 'By his chain of narration from Zayd b. Aslam, from his father, from ʿUmar b. al-Khaṭṭāb who went one day to the Prophet's mosque and found Muʿādh b, Jabal sitting weeping by the tomb of the Prophet (ṣ). ʿUmar said: 'Why are you weeping?' He said: 'I am weeping because of something I heard the Messenger of Allāh (ṣ) saying. I heard him say: 'The slightest showing off (*riyāʿ*) is associating partners with Allāh (*shirk*). . .' This tradition was also related by Ibn Mājah in his *sunan*: vol.2, p.132, *dār al-fikr*, Beirut edition.

In the *tafsīr* of Ibn Kothayr: vol.3, p.516, *dār al-fikr*, Beirut edition: Related from the Prophet (ṣ) who said: 'Whoever sneds blessings upon me by my grave I hear him and whoever sends blessings upon me from afar they will reach me.'

In the *sunan* of al-Bayhaqī: vol.5, p.245, 246, trad.10050, Mecca edition: 'Chapter on visiting the grave of the Prophet (ṣ), with a chain of narration from Abū Hurayrah who said: 'The Messenger of Allāh (ṣ) said: 'Whenever anyone greets me with the *salām* Allāh returns my soul to me so that I can reply to his *salām*.' In trad.10051, with a chain of narration from Ayyūb, from Nāfiʿ Who said: 'When Ibn ʿUmar returned from a journey he would enter the Prophet's mosque and go to the grave and say: 'Peace be upon you O Messenger of Allāh.' In trad.10052, with a chain of narration from Mālik, from ʿAbdullāh b. Dīnār who said: 'I saw ʿAbdullāh b. ʿUmar standing by the grave of the Prophet (ṣ) greeting the Prophet with peace and supplicating.' In trad.10053, with a chain of narration from Suwār b. Maymūn Abū al-Jarrāḥ al-ʿAbdī who said: 'A man from the family of ʿUmar narrated to me, from ʿUmar who said: 'I heard the Messenger of Allāh (ṣ) saying: 'Whoever visits my grave (or he said whoever visits me) I will be for him an intercessor and witness.' In trad.10054, with a chain of narration from Mujāhid, from ʿAbdullāh b. ʿUmar who said: 'The Messenger of Allāh (ṣ) said: 'Whoever makes the

ḥajj pilgrimage and visits my grave after I am dead it will be like visiting me while I am alive.'

In *nawādir al-uṣūl fī aḥādīth al-rasūl* of Abū ʿAbdullāh al-Ḥakīm al-Tirmidhī: vol.2, p.67, *dār al-jīl*, Beirut edition: 'Related from Ibn ʿUmar who said: 'The Messenger of Allāh (ṣ) said: 'Whoever visits my grave will be granted my intercession.'

In the book *al-mughnī* of Abū Muḥammad al-Maqdisī: vol.3, p.297, 298, *dār al-fikr* edition, section on the merit of visiting the grave of the Prophet (ṣ), related by al-Dāraquṭnī with a chain of narration from Ibn ʿUmar who said: 'The Messenger of Allāh (ṣ) said: 'Whoever makes the *ḥajj* pilgrimage and visits my grave after my death it will be as if he has visited me during my lifetime.' In another narration: 'Whoever visits my grave will be granted my intercession.' The first version was related by Saʿīd [who said] Ḥafṣ b. Sulaymān narrated to us, from Layth, from Mujāhid, from Ibn ʿUmar. Aḥmad in the tradition of ʿAbdullāh, from Yazīd b. Qisṭ, from Abū Hurayrah said that the Prophet (ṣ) said: 'Whenever anyone greets me with the *salām* by my grave Allāh returns my soul to my body so that I can return his *salām*.'

In the *muṣannaf* of ʿAbd al-Razzāq: vol.3, p.576, *al-maktab al-islāmī,* Beirut edition, chapter on greeting the Prophet (ṣ) in his grave, trad.6724: ʿAbd al-Razzāq related, from Muʿammar b. Ayyūb, from Nāfiʿ who said: 'Whenever Ibn ʿUmar returned from a journey he would visit the grave of the Prophet (ṣ) and say: 'Peace be upon you O Messenger of Allāh, Peace be upon you O Abū Bakr, Peace be upon you O my father.' The same tradition was passed on to us by ʿAbdullāh b. ʿUmar, from Nāfiʿ, from Ibn ʿUmar.'

In the *muṣannaf* of Ibn Abū Shaybah: vol.3, p.28, *maktabah al-rushd*, Riyadh edition, chapter on those who used to go to the grave of the Prophet (ṣ) and greet him. Trad.11793: 'Abū Mu'āwiyah narrated to us, from ʿUbaydullāh, from Nāfiʿ, from Ibn ʿUmar that if he [Ibn ʿUmar] wanted to go on a journey he would enter the mosque [at Medina] and pray then he wouold go to the grave of the Prophet (ṣ) and say: 'Peace be upon you O Messenger of Allāh, Peace be upon you O Abū Bakr, Peace be upon you O my father.' Then he would go on his way, and if he

returned from a journey he would do the same thing before he entered his house.'

In addition, there are traditions which speak of the Angels visiting the grave of the Prophet (ṣ) and it is well known that the Angels do not disobey Allāh and they do as he has ordered. In the *sunan* of al-Dārāmī: vol.1, p.57, trad.94, *dār al-kitāb al-ʿarabī*, Beirut edition: 'ʿAbdullāh b. Ṣāliḥ narrated to us, al-Layth narrated to me, Khālid b. Yazīd narrated to me, from Saʿīd b. Abū Hilāl, from Nabīh b. Wahb that Ka'b [al-Aḥbār] visited ʿĀ'ishah and they mentioned the Messenger of Allāh (ṣ). Ka'b said: 'Not a day dawns but seventy thousand Angels descend and surround the grave of the Prophet (ṣ) beating with their wings and blessing the Messenger of Allāh (ṣ). When evening comes they ascend and others to the same number descend. When his grave is opened [on the last day] he will emerge with seventy thousand Angels escorting him.'

[170] The Holy Qur'ān: The Family of 'Imrān (3): 169

[171] There are a number of traditions which show that it is permissible to seek blessings from things associated with the Prophet (ṣ). For example, in the book *al-mughnī* of Abū Muḥammad al-Maqdisī: vol.2, p.213, *dār al-fikr*, Beirut edition: 'It is related that ʿAlī, may Allāh be best pleased with him, said that Fāṭimah [the daughter of the Prophet (ṣ)], may Allāh be best pleased with her, took a handful of the earth of the Prophet's grave and put it on her eyes and said: *'What is it that whoever smells the earth of Aḥmad will never again for all time smell something as rich. Tragedy has been poured over me; were it to be poured over the days they would become nights!'*

Also in *al-mughnī*: vol.3, p.299: 'Related by Ibrāhīm b. ʿAbd al-Raḥmān b. ʿAbd al-Qāriʾ that he saw Ibn 'Umar putting his hand on the Prophet's chair on the pulpit (*minbar*) then [seeking blessings] putting it on his face.'

In *shuʿab al-īmān* of Abū Bakr al-Bayhaqī: vol.3, p.492-493, trad.4170, *dār al-kutub al-ʿilmīyyah*, Beirut edition: 'Abū Bakr informed us, Muḥammad b. al-Ḥusayn narrated to us, Qutaybah b. Saʿīd narrated to us, Layth b. Saʿīd informed us, from Khālid b. Yazīd, from Ibn Abū

Hilāl, from Wahb b. Munabbih that Kaʿb al-Aḥbār said: 'No star rises but seventy thousand Angels descend and surround the grave [of the Prophet (ṣ)] beating their wings and blessing the Prophet (ṣ). When evening comes they ascend and others to the same number descend and they do the same thing. When the earth opens [on the last day] the Prophet (ṣ) will emerge with seventy thousand Angels paying repsects to him.' It is clear that the Angels do not disobey Allāh's orders and they do as they have been ordered as in the Holy Qur'ān: The Prohibition (): 6.

[172] See the *ṣaḥīḥ* of Muslim: vol.2, p.925, *dār iḥyāʿ al-turāth al-ʿarabī*, Beirut edition: Chapter on the merit of kissing the black stone during circumambulation (*ṭawāf*), through his chain of narration from Sālim that his father narrated to him saying: 'ʿUmar b. al-Khaṭṭāb kissed the black stone and said: 'By Allāh, I know that you are a stone and were it not that I have seen the Messenger of Allāh kissing you I would not have kissed you.' In another tradition narrated from Nāfiʿ, from Ibn ʿUmar that ʿUmar kissed the stone and said: 'I kiss you and I surely know that you are a stone but I saw the Messenger of Allāh (ṣ) kissing you.' In another tradition with a chain of narration from ʿAbdullāh b. Sirjis who said: 'I saw 'the bald one (*al-aṣlaʿ*)' - meaning ʿUmar b. al-Khaṭṭāb - kissing the [black] stone and saying: 'By Allāh, I kiss you and I know that you are a stone and that you can neither benefit or harm and was it not that I saw the Messenger of Allāh (ṣ) kissing you I would not have kissed you.' In another tradition with a chain of narration from ʿĀbis b. Rabīʿah who said: 'I saw ʿUmar kissing the [black] stone and saying: 'I kiss you and I know that you are a stone and were it not that I saw the Messenger of Allāh (ṣ) kissing you I would not have kissed you.'

Also in the *ṣaḥīḥ* of Muslim: vol.2, p.927: with a chain of narration from Suwayd b. Ghaflah who said: 'I saw ʿUmar kissing the [black] stone and embracing it.' And he said: 'I saw the Messenger of Allāh (ṣ) greeting you.' In another tradition with a chain of narration from Sufyān with the same chain he says: 'But I saw Abū al-Qāsim [the Prophet (ṣ)] greeting you (and he didn't say 'he embraced it.'

See also the *ṣaḥīḥ* of Ibn Khuzaymah: vol.4, p.212, chapter on kissing the black stone., *al-maktab al-islāmī*, Beirut edition; and the *ṣaḥīḥ* of Ibn

Ḥabbān: vol.9, p.130, 132, *mu'assasah al-risālah*, Beirut edition; and the *tamhīd* of Ibn ʿAbd al-Birr: vol.22, p.262, Ministry of Endowments, Morroco edition; and the *ṣaḥīḥ* of al-Bukhārī: vol.2, p.579, trad.1520, chapter regarding the black stone, *dār ibn Kothayr*, Beirut edition; and *al-mustadrak ʿalal-ṣaḥīḥayn*: vol.1, p.328, *dār al-kutub al-ʿilmīyyah*, Beirut edition.

[173] The Holy Qur'ān: The Ḥajj Pilgrimage (22): 32.

[174] The Holy Qur'ān: The Cave (18): 21.

[175] There are many traditions found in Sunnī books which show the permissibility of taking care of graves and building upon them. Here we will mention some of them:

In the *sunan* of al-Bayhaqī: vol.3, p.411, trad.6528, Mecca edition: 'Abū ʿAbdullāh al-Ḥāfiḏ informed me, Abū al-Walīd informed us, Muḥammad b. Isḥāq narrated to us, Aḥmad b. ʿAbadah narrated to us, ʿAbd al-ʿAzīz narrated to us, from Jaʿfar b. Muḥammad, from his father who said: '**The Prophet (ṣ) sprinkled water on the grave of his son Ibrāhīm and placed pebbles on it and raised it up a handspan**.' Also in the *sunan* of al-Bayhaqī: vol.3, p.412, chapter on marking the grave with a stone or mark, trad.6535, with a chain of narration from Kothayr b. Zayd al-Madanī, from al-Muṭṭalib who said: 'When '**Uthmān ibn Maḏʿūn** died his funeral was held and he was buried. **The Prophet (ṣ) ordered a man to bring a stone but he wasn't able to carry it**, so the Messenger of Allāh (ṣ) went to it and rolled up his sleeves.' Kothayr continues: 'al-Muṭṭalib said: 'The person who told me of this said: 'Then I was looking at the whiteness of the Messenger of Allāh's forearms when he uncovered them. **Then he carried the stone and placed it at the head of the grave**. al-Muṭṭalib said: 'This is so that the grave of my brother be known, and so that others from my family who die may be buried there.'

Also in the *sunan* of al-Bayhaqī: vol.4, p.3, chapter on those who told of making a **vault** [lit. a hump] over graves, trad.6551: 'With a chain of narration from Sufyān al-Tammār who said: 'I saw the grave of the Prophet (ṣ) with a vault over it.' In trad.6552, with a chain of narration from Abū Bakr b. ʿAyyāsh, from Sufyān al-Tammār that he narrated to

him saying that he saw the grave of the Prophet (ṣ) with a vault over it. This tradition is also related by al-Bukhārī in his *ṣaḥīḥ*, from Muḥammad b. Muqātil, from ʿAbdullāh b. al-Mubārak. . . then he said: 'The walls of the Prophet's grave collapsed during the time of al-Walīd b. ʿAbd al-Malik or (some say) ʿUmar b. ʿAbd al-ʿAzīz then it was repaired.' Then he said: 'A scholar from among our companions preferred to make a **vault over graves** at this time since it is permissible by consensus and said that to level graves is one of the symbols of the innovators and should not be a reason for lying about this matter following the ways of the innovators, and Allāh grants success.'

In *fatḥ al-bārī* of al-ʿAsqalānī al-Shāfiʿī: vol.3, p.257, *dār al-maʿrifah*, Beirut edition: 'What is meant by 'placing a vault' is raising the grave.' Abū Naʿīm adds in *al-mustakhraj*: 'And the graves of Abū Bakr and ʿUmar are like that.' And he uses this as evidence that is is recommended to raise up graves and this is agreed upon by Abū Ḥanīfah and Mālik and Aḥmad al-Mazanī and many Shāfiʿites. Qāḍī Ḥusayn claimed that the companions were in agreement on this point.'

In *ʿawn al-maʿbūd* of Muḥammad Shams al-Ḥaqq al-ʿAḏīm Ābādī: vol.9, p.29, *dār al-kutub al-ʿilmīyyah*, Beirut edition: 'al-Bukhārī in his *ṣaḥīḥ* included a tradition from Sufyān al-Tammār that he saw the grave of the Prophet (ṣ) raised. He says: 'In the lexicon the word *tasnīm* means raising as opposed to levelling (*tasṭīḥ*). The people of knowledge differ as to whether raising is preferable to levelling although they agree that both are permissible.'

In *tuḥfah al-aḥwadhī*: vol.4, p.130, *dār al-kutub al-ʿilmīyyah*, Beirut edition: 'Qāḍī ʿAyyāḍ relates from most scholars that the raising of graves is best and that this is the opinion of Mālik.' Al-Bukhārī includes a tradition in his *ṣaḥīḥ* from Sufyān al-Tammār that he narrated to him that he saw the grave of the Prophet (ṣ) raised. Abū Naʿīm adds in *al-mustakhraj*:'And the graves of Abū Bakr and ʿUmar.' And he uses this as evidence that is is recommended to raise up graves and this is agreed upon by Abū Ḥanīfah and Mālik and Aḥmad al-Mazanī and many Shāfiʿites. Qāḍī Ḥusayn claimed that the companions were in agreement on this point.'

In the *muṣannaf* of Ibn Abū Shaybah: vol.3, p.28, trad.11801, *maktabah al-rushd*, Riyadh edition. He says: 'Ismāʿīl b. ʿAlīyyah, from Ibn ʿAwn who said: 'Muḥammad b. Sīrīn was asked whther it is allowed to coat graves with clay and he said: 'I see nothing wrong with it.'

In the *muḥallā* of Abū Muḥammad al-Dhāhirī: vol.5, p.134, *dār al-āfāq al-jadīdah*, Beirut edition: 'With a chain of narration from ʿAbd al-Raḥmān b. al-Qāsim b. Muḥammad who said: 'The wall on the grave of the Prophet collapsed so it was veiled and then built. I said to the one who veiled it to raise the side of the veil so I could look at the grave and when I did I saw that it was covered in firm clay and sand like the sand of a courtyard.'

In *nayl al-awṭār* of al-Shawkānī: vol.4, p.132, *dār al-jīl*, Beirut edition: 'It is related by Jaʿfar b. Muḥammad, from his father that the Messenger of Allāh (ṣ) sprinkled [water] on the grave of his son Ibrāhīm and placed pebbles upon it.' This was related by al-Shāfiʿī. It is related from Anas [b. Mālik] that the Prophet (ṣ) marked the grave of ʿUthmān b. Madʿūn with a stone.' This was related by Ibn Mājah.'

In his book *al-mustadrak ʿalal-ṣaḥīḥayn*: vol.1, p.524, *dār al-kutub al-ʿilmīyyah*, Beirut edition, after mentioning the delusion of prohibiting writing on graves, al-Ḥākim al-Naysābūrī says: 'The actions [of Muslims] are not against this practice since the leaders of the Muslims from the east to the west have writing on their graves and this is a practice passed on down the generations.'

Al-Tirmidhī in his *sunan* says: vol.3, p.368, *dār iḥyā' al-turāth al-ʿarabī*, Beirut edition: 'Certain scholars including al-Ḥasan al-Baṣrī have permitted putting clay on graves, and al-Shāfiʿī said: 'There is no problem with putting clay on the graves.'

In the *sunan* of al-Bayhaqī: vol.4, p.54, chapter on traditions about covering the grave with a robe, trad.6840, Mecca edition: with a chain of narration to Ibn ʿAbbās who said: 'The Messenger of Allāh (ṣ) covered the grave of Saʿd with his robe.'

In the *musnad* of Ibn Abū Shaybah: vol.3, p.16, trad.11667, Riyadh edition: 'Yaḥyā b. Ādam narrated to us saying: 'Ḥammād b. Salamah

narrated to us, from Abū Ḥamzah, from Ibrāhīm that the Prophet (ṣ) entered the grave of Saʿd and spread a robe upon it.'

In *al-muʿjam al-kabīr* of al-Ṭabarānī: vol.12, p.228, trad.12963, *maktabah al-ʿulūm wal-ḥikam*, Mosul edition: with a chain of narration from Abū Jamrah who said: 'I heard Ibn ʿAbbās saying: 'A red velvet cloth was placed in the grave of the Prophet (ṣ).'

In the *sunan* of al-Bayhaqī: vol.4, p.56, trad.6860, Mecca edition, chapter on reading the Holy Qur'ān by the graves: 'Abū ʿAbdullāh al-Ḥāfiḏ informed us, Abū al-ʿAbbās Muḥammad b. Yaʿqūb narrated to us, al-ʿAbbās b. Muḥammad narrated to us saying: 'I asked Yaḥyā b. Muʿīn about reading the Qur'ān by the graves. He said: 'Mubashshir b. Ismāʿīl al-Ḥalabī narrated to us, from ʿAnd al-Raḥmān b. al-ʿAlā' b. al-Lajlāj, from his father that he said to his sons: 'When you take me into my tomb then place me in my grave and say 'In the name of Allāh and in the tradition of the Messenger of Allāh (ṣ).' Then cover me in earth and read by my head the first of the chapter of 'The Heifer' and the last of it for I saw that Ibn ʿUmar preferred this.'

In the *muṣannaf* of Ibn Abū Shaybah: vol.3, p.22, trad.11726, Riyadh edition: 'Abū Bakr narrated to us saying: 'Wakīʿ narrated to us, from Isrā'īl, from Abū Isḥāq, from Abū Maysarah that he made a will saying: 'Place on my grave a bundle of reeds.' In trad.11727: 'Abū Bakr narrated to us saying: 'Qurrah b. Sulaymān narrated to us, from Hishām, from al-Ḥasan that he saw no problem with [putting] oak or reeds [on the grave] but he disliked bricks or that there be built a building over it.' In trad.11728: 'Abū Bakr narrated to us, Wakīʿ narrated to us, from Sufyān, from ʿAbdullāh b. ʿĪsā, from al-Zuhrī, from ʿAlī b. al-Ḥusayn that they erected bricks on the grave of the Messenger of Allāh (ṣ).' In trad.11729: 'Abū Bakr narrated to us saying: 'Muʿtamir b. Sulayman, from Hishām, from al-Ḥasan and Muḥammad who said: 'If you wish you may erect a building over the grave and if you wish you may erect bricks.' In trad.11730: 'Abū Bakr narrated to us saying: 'ʿAbd al-Aʿlā narrated to us from Muʿammar, from al-Zuhrī, from ʿAlī b. al-Ḥusayn that they erected bricks on the grave of the Prophet.' In trad.11731: 'Abū Bakr narrated to us, Shurayk narrated to us, from Jābir, from Abū Jaʿfar and Sālim and al-

Qāsim who said: 'The graves of the Prophet (ṣ) and Abū Bakr and ʿUmar were raised in front and bricks had been erected over them.' Then he said: 'Regarding raising the grave, trad.11732: 'Abū Bakr narrated to us saying: 'Shurayk narrated to us, from Jābir, from Abū Jaʿfar and Sālim and al-Qāsim who said: 'The graves of the Prophet (ṣ) and Abū Bakr and ʿUmar were raised in front.' In trad.11733: 'Shurayk narrated to us, from Jābir, from ʿĀmir who said: 'I saw the graves of the martyrs of Uḥud and structures had been built over them.' In trad.11734: 'Abū Bakr narrated to us saying: 'ʿĪsā b. Yūnus narrated to us, from Sufyān al-Tammār who said: 'I entered the house in which is the grave of the Prophet (ṣ) and I saw that the grave of the Prophet (ṣ) and those of Abū Bakr and ʿUmar were raised.' In trad.11735: 'Abū Bakr narrated to us saying: 'al-Ashjaʿī narrated to us, from Sufyān, from Shuʿbah, from Abū Naʿāmah who said: 'I attended a funeral with Mūsā b. Ṭalḥah and he said: 'Raise the grave.' In trad.11736: Abū Bakr narrated to us saying: 'Yaḥyā b. Saʿīd narrated to us, from Abū Ḥuṣayn, from al-Shaʿbī who said: 'I saw the graves of the martyrs of Uḥud had been raised.' In trad.11737: 'Abū Bakr narrated to us saying: 'Abū Dāwūd al-Ṭayālisī narrated to us, from khālid, from Abū ʿUthmān, from a man who said: 'I saw the grave of Ibn ʿUmar some days after he had been buried and the grave was raised.'

Also in the *muṣannaf* of Ibn Abū Shaybah: vol.3, p.23, trad.11740: 'Abū Bakr narrated to us saying: 'Abū Bakr al-Ḥanafī narrated to us, from Kothayr b. Zayd, from al-Muṭṭalib b. ʿAbdullāh b. Ḥanṭab who said: 'When ʿUthmān b. Maḏʿūn died the Prophet (ṣ) buried him in Baqīʿ cemetery and said to a man: 'Go to that stone and bring me it so that I may place it by his grave and recognise it by it.' In trad.11745 he said: 'Abū Bakr narrated to us saying: 'Abū Khālid al-Aḥmar narrated to us, from Ḥajjāj, from Ḥammād, from Ibrāhīm who said: 'The Prophet (ṣ) was entombed and his grave was raised so that it be known.' He also said in trad.11746: 'Abū Bakr narrated to us saying: 'Wakīʿ narrated to us, from Usāmah b. Zayd, from ʿAbdullāh b. Abū Bakr who said: 'I saw the grave of ʿUthmān b. Maḏʿūn raised.' In trad.11747 he said: 'Abū Bakr narrated to us saying: 'Yazīd b. Hārūn narrated to us saying: 'Ibrāhīm b. ʿAṭā' b. Abū Maymūnah informed us, from his father that ʿImrān b.

Ḥusayn asked in his will that his grave be raised about four fingers width in height.’

Also in the *muṣannaf* of Ibn Abū Shaybah: vol.3, p.24, trad.11750: ‘Abū Bakr narrated to us saying: ‘Hashīm narrated to us, from ʿImrān b. Abū ʿAṭāʾ who said: ‘I witnessed the passing away of Ibn ʿAbbās. Ibn al-Ḥanafīyyah took charge of it and built upon it [the grave] a building in three days.’ In trad.11751 he says: ‘Abū Bakr narrated to us saying: ‘Wakīʿ narrated to us, from Abū Maʿshar, from Muḥammad b. al-Munkadir that ʿUmar pitched a pavilion over the grave of Zaynab.’

In the *muṣannaf* of ʿAbd al-Razzāq al-Ṣanʿānī: vol.3, p.478, trad.6389, *al-maktabah al-islāmīyyah*, Beirut edition: ‘Related by ʿAbd al-Razzāq, from Muʿammar who said: ‘I heard that a velvet cloth from Fadak was spread in the grave of the Prophet (ṣ).’ Also in vol.3, p.502, chapter on tombs and buildings, trad.6484, he says: ‘Related by ʿAbd al-Razzāq, from Ibn Jurayḥ who said: ‘Abū Bakr informed me, from a single tradition that the Prophet’s tomb was raised a handspan in height and its back was in the shape of a hump without curvature.’ In vol.3, p.503, trad.6485 he says: ‘ʿAbd al-Razzāq informed us, from Muʿammar, from Ayyūb, from ʿAbd al-Raḥmān b. al-Qāsim b. Muḥammad who said: ‘the wall that was on the Prophet’s grave collapsed so it was covered and then it was rebuilt. I said to the person who covered it to lift a corner of the covering so I could look at it and I saw it had hard earth upon it and sand like that of a courtyard.’ In vol.3, p.504: ‘al-Thawrī and some of our companions, relating from al-Shaʿbī said: ‘The graves of the martyrs of Uḥud were raised.’ In vol.3, p.574, trad.6717: ‘Related by ʿAbd al-Razzāq, from al-Bajalī, from al-Kalbī, from al-Asbagh b. Nabātah that Fāṭimah (a.s.) daughter of the Messenger of Allāh (ṣ) used to visit the grave of Ḥamzah and that she had put a marking so that she recognise it.’ He also mentions that the grave of the Prophet (ṣ) and those of Abū Bakr and ʿUmar had small pebbles on them.’

[176] In addition to the many traditions related from the House of the Prophet (a.s.) in this regard, there are traditions related by Sunnī scholars also:

In the *muṣannaf* of ʿAbd al-Razzāq al-Ṣanʿānī: vol.3, p.569, trad.6708, *al-maktab al-islāmī*, Beirut edition: ʻʿAbd al-Razzāq informed us, from Muʿammar who said: ʻʿAṭā᾽ al-Khurāsānī informed us saying: ʻʿAbdullāh b. Buraydah narrated to us, from his father who said: ʻThe Messenger of Allāh (ṣ) said: ʻI would prohibit you from visiting graves but since they remind one of the afterlife you should visit them.' In vol.3, p.570,571, trad.6709: ʻRelated by ʿAbd al-Razzāq, from ʿAbdullāh b. ʿUmar, from Nāfiʿ who said: ʻIbn ʿUmar used to pass by the grave of his brother Wāqid and stand over it and pray for him and bless him.' In trad.6710: ʻA similar tradition was related by ʿAbd al-Razzāq, from Muʿammar, from Ayyūb, from Nāfiʿ, from Ibn ʿUmar.' In trad.6711: ʻʿAbd al-Razzāq informed us, saying: ʻIbn Jurayj informed us saying: ʻIbn Abū Mulaykah informed us that the Prophet (ṣ) said: ʻVisit your dead and greet them with peace and bless them for there is a lesson in this for you.' Ibn Abū Mulaykah said: ʻI saw ʿĀ᾽ishah visit the grave of her brother ʿAbd al-Raḥmān b. Abū Bakr who died in Abyssinia and who was buried in Mecca.' In trad.6712: ʻʿAbd al-Razzāq informed us saying: ʻIbn Jurayj informed us saying: ʻMuḥammad b. Qays b. Makhramah who said: ʻI heard ʿĀ᾽ishah the wife of the Prophet (ṣ) saying: ʻShall I tell you something of me and of the Prophet (ṣ)?' We said: ʻYes!' She said: ʻWhen my night came the Prophet (ṣ) put his shoes by his feet and put off his robe and spread the edge of his dress on his bed. It was not long before he assumed that I was asleep, then he slowly put on his shoes and slowly put on his robe. Then I dressed and set out behind him. When he reached the Baqīʿ cemetery he raised his hands three times and stood there for a long time. Then he turned and hurried back home and so did I. I reached home before him and only had time to get into bed again. Then he entered and said: ʻO ʿĀ᾽ishah, why are you breathless.' I said: ʻNo reason.' He said: ʻShall I tell you or will the Subtle All Aware tell you?' I said: ʻBy my father and mother, then I told him what had happened.' He said: ʻYou were that black figure I saw in front of me?' I said: ʻYes.' Then he gave me a stinging blow to my chest and said: ʻDid you think that Allāh and His Messenger would deal unjustly with you?' So I said: ʻWhatever the people conceal , Allāh knows it, yes.' He said: ʻThe Angel Gabriel came to me. When I saw that he wouldn't come in since you had put off your clothes he called to me and concealed himself from you. So I

answered him and concealed him from you and I thought that you were asleep and I didn't want to wake you and I feared that you would be lonely.' Then he ordered me to go to the people of the Baqīʿ cemetery and ask for their forgiveness.' She said: 'What should I say?' He said: 'Say: 'Peace be upon the faithful submitting people of the abodes. May Allāh have mercy upon the first of us and the last of us, and if Allāh wills we will join you.'

And in the *muṣannaf* of ʿAbd al-Razzāq al-Ṣanʿānī: vol.3, p.572, trad.6714: 'ʿAbd al-Razzāq relates, from Ibn Jurayj, who said: 'It was related to me from Masrūq b. al-Ajdaʿ, from Ibn Masʿūd who said: 'The Messenger of Allāh (ṣ) went out one day and we went with him until we reached the graveyard. He ordered us to sit so we sat. Then we walked amongst the graves until we reached a certain grave. The Prophet (ṣ) sat by it and whispered a long prayer. Then his voice was raised in mourning and weeping and we wept at his weeping. Then the Prophet (ṣ) came to us and was met by ʿUmar b. al-Khaṭṭāb who said: 'What was it that made you weep, O Messenger of Allāh?, for you have made us weep and disturbed us.' The Prophet (ṣ) took the hand of ʿUmar and motioned to us to follow them so we did. He said: 'Did my weeping disturb you?' We said: 'Yes, O Messenger of Allāh.' He said: 'The grave which you saw me at is the grave of my mother Āmina bt. Wahb. I asked my Lord for permission to visit it and He granted it.'

In [the same book] vol.3, p.574, chap. Greeting the [people of] graves, trad.6718: 'ʿAbd al-Razzāq informed us saying: 'Muʿammar informed us, from ʿAbd al-Karīm al-Jurzī, from Mujāhid who said: 'Greeting [the people of] the graves [is to say] 'Peace be upon the Muslim men and the Muslim women, and the believing men and the believing women from the people of the abodes. May Allāh show mercy to those who have gone before us, and if Allāh wills we shall join with you.' Muʿammar said: 'Qatādah used to say the like of this and would add: 'You are our predecessors and we are to you followers and if Allāh wills we shall join with you.'

In [the same book] vol.3, p.575, trad.6719: 'ʿAbd al-Razzāq informed us saying: 'Mālik informed us, from al-ʿAlā' b. ʿAbd al-Raḥmān b. Yaʿqūb, from his father, from Abū Hurayrah who said: 'The Messenger of Allāh

(ṣ) passed by a graveyard (or he said by the Baqīʿ cemetery), and said: ‘Peace be upon the people of the abodes; the Muslims - the abode of mortal men. We shall follow in your footsteps.’ In trad.6720: ‘ʿAbd al-Razzāq relates, from Ibn Jurayj who said: ‘It was narrated to me that the Prophet (ṣ) had set out with some of his companions to the graveyard of Baqīʿ where he said: ‘Peace be upon you O people of the graves, if only you knew what Allāh has delivered you from which will take place after you.’ Then he turned to his companions the best of whom were present that day, and said: ‘Are you better or them?’ They said: ‘We hope that they are no better than us - we migrated just as they did and we struggled in the way of Allāh just as they did.’ But he said: ‘No, indeed they are better than you for they have passed away and did not waste their rewards in the slightest but you will waste your rewards for they have passed away and I have witnessed them but I do not know what you will bring about when I am gone.’ In trad.6721: ‘ʿAbd al-Razzāq informed us saying: ‘Ibn Jurayj informed us, from Mūsā b. ʿUqbah, from Sālim b. ʿAbdillāh that whenever Ibn ʿUmar passed by a grave he would greet it.’

In [the same book] vol.3, p.576, trad.6723: ‘ʿAbd al-Razzāq informed us, saying: ‘Yaḥyā b. al-ʿAlāʾ informed us, from Ibn al-ʿAjlān, from Zayd b. Aslam who said: ‘Abū Hurayrah and one of his companions passed by a grave. Abū Hurayrah said: ‘Greet it!’ The man said: ‘Should I greet a grave?’ Abū Hirayrah said: ‘If he saw you in this world even for a single day he will recognise you now.’

In *al-mustadrak ʿalā al-ṣaḥīḥayn*, vol.1, p.526, trad.1373, *dār al-kutub al-ʿilmīyyah,* Beirut edition: ‘Abū Bakr b. Isḥāq al-Faqīh related to us saying: ‘al-Ḥasan b. ʿAlī b. Ziyād informed us saying: ‘Ibrāhīm b. Mūsā related to us saying: ‘Hishām b. Yūsuf al-Ṣanʿānī related to us saying: ‘ʿAbdullāh b. Buḥayr related to us saying: ‘I heard Hāniʾ the servant of ʿUthmān b. ʿAffān saying: ‘Whenever ʿUthmān b. ʿAffān came upon a grave he would weep until his beard became wet. Someone would say to him: ‘When Paradise and Hell are mentioned you do not weep but you weep at this?’ He would say: ‘The Messenger of Allāh (ṣ) said: ‘The grave is the first of the stations of the afterlife. If a person is saved in it then what is after it is easier and if he is not saved then what is after it is

more severe. The Messenger of Allāh (ṣ) said: 'I have not seen a sight more awful than the grave.'

In the *sunan* of al-Tirmidhī: vol.3, p.369, *dār iḥyāʾ al-turāth al-ʿarabī*, Beirut edition; chap.What one should say upon entering the graveyard, trad.1053: With a chain of narration from Ibn ʿAbbās who said: 'The Messenger of Allāh (ṣ) passed by the graves of Medina and turned to them with his face and said: 'Peace be upon you O people of the graves, may Allāh forgive us and you. You are our predecessors and we shall follow you.' Al-Tirmidhī also said in his *sunan*: vol.3, p.370, 371, chap.Regarding the dispensation to visit graves, trad.1054: 'Muḥammad b. Bashshār and Maḥmūd b, Ghaylān and al-Ḥasan b. ʿAlī al-Khallāl narrated to us saying: 'Abū ʿĀṣim al-Nabīl narrated to us saying: 'Sufyān narrated to us, from ʿAlqamah b. Murthad, from Sulaymān b. Buraydah, from his father who said: 'The Messenger of Allāh (ṣ) said: 'I had previously forbidden you to visit the graves but now permission has been given to Muḥammad to visit the grave of his mother. So visit them for they remind one of the afterlife.' Al-Tirmidhī also said in the same chap., from Abū Saʿīd and Ibn Masʿūd and Anas and Abū Hurayrah and Umm Salamah, Abū ʿĪsā (al-Tirmidhī) said: 'The tradition of Buraydah is good and sound and is acted upon by the people of knowledge who see no wrong in visiting the graves. This is confirmed by Ibn al-Mubārak and al-Shāfiʿī and Aḥmad and Isḥāq.'

In the *sunan* of Abū Dāwūd: vol.3, p.213, *dār al-fikr* edition, chap. Sitting by the graves, trad.3212: 'ʿUthmān b. Abī Shaybah narrated to us, Jarīr narrated to us, from al-Aʿmash, from al-Minhāl b. ʿAmr, from Zādān, from al-Barrāʾ b. ʿĀzib who said: 'We went out with the Messenger of Allāh (ṣ) to the funeral of a man of the Ansar. We reached the grave but he had not been interred yet. The Prophet (ṣ) sat [by the grave] facing the *qiblah* and we sat with him.'

Also in the *sunan* of Abū Dāwūd: vol.3, p.217, chap. Walking with shoes amongst the graves, trad.3230: 'Sahl b. Bakkār narrated to us, al-Aswad b. Shaybān narrated to us, from Khālid b. Sumayr al-Sadūsī, from Bashīr b. Nuhayk, from Bashīr the servant of the Messenger of Allāh (ṣ) whose name before Islam was 'Zaḥm b. Maʿbad.' He migrated to the Messenger

of Allāh (ṣ) who said: 'What is your name?' He said: 'Zaḥm.' He said: 'No, but you are Bashīr.' Bashīr relates: 'While I was walking with the Messenger of Allāh (ṣ) we passed by the graves of the Polytheists. He said: 'They have missed out on a great good.' (He said this three times). Then we passed by the graves of the Muslims and he said: 'They have gained a great good.' Then something attracted his attention and he saw a man walking amongst the graves with shoes on. The Prophet (ṣ) said: 'O you with two shoes, take off your shoes!' The man looked up and when he recognised the Messenger of Allāh (ṣ) he took them off and threw them from him.'

Also in the *sunan* of Abū Dāwūd: vol.3, p.218, 219, chap. Visiting the graves, trad.3234: 'Muḥammad b. Sulaymān al-Anbārī narrated to us, Muḥammad b. ʿUbayd narrated to us, from Yazīd b. Kaysān, from Abū Ḥāzim, from Abū Hurayrah who said: 'The Messenger of Allāh (ṣ) went to the grave of his mother and wept and those who were around him wept at his weeping. Then the Messenger of Allāh (ṣ) said: 'I asked my Lord the Almighty for permission to ask for her forgiveness but he did not permit me. Then I asked for permission to visit her grave and he gave permission. So visit the graves for they remind one of death.' And in trad.3235: 'Aḥmad b. Yūnus narrated to us, Muʿarraf b. Wāṣil narrated to us, from Muḥārib b. Dithār, from Ibn Buraydah, from his father who said: 'The Messenger of Allāh (ṣ) said: 'I had forbidden you to visit the graves, but visit them now for in this is a lesson.' Also Abū Dāwūd said in chap.What to say when visiting or passing by graves, trad.3237: 'Al-Qaʿnabī narrated to us, from Mālik b. al-ʿAlā' b. ʿAbd al-Raḥmān, from his father, from Abū Hurayrah [who said] that the Messenger of Allāh (ṣ) went to the graveyard and said: 'Peace be upon you, the abode of a believing people. And we shall, if Allāh wills, be joining you.'

In the *muṣannaf* of Ibn Abī Shaybah: vol.3, p.27, *maktabah al-rushd*, Riyadh edition: chap. Regarding greeting the graves if one passed by them and had a dispensation for this. Trad. 11782: 'Muḥammad b. Fuḍayl narrated to us, from ʿAbd al-Malik b. Abī Sulaymān, from Abū ʿAbd al-Raḥmān, from Zādān who said: 'Whenver ʿAlī (a) entered the graveyard he would say: 'Peace be upon those in these abodes of the believers and Muslims. You are our predecessors and we are your

followers, and we belong to Allāh and to Him shall we return.' In trad. 11783: 'Ibn Fuḍayl narrated to us, from al-Ajlaḥ, from ʿAbdullāh b. Shurayk, from jandab, from Jandab al-Azadī who said: 'We went out with Salmān to the lava fields until we reached the graves. He turned to his right and said: 'Peace be upon you O people of the abodes, the believing men and women. You are our predecessors and we are your followers, and we shall follow in your tracks.' In trad.11784: 'Jurayj narrated to us, from ʿAbd al-Ḥamīd, from ʿAbd al-Aʿlā, from Khuthaymah and al-Musayyab, and from Layth, from Mujāhid [saying] that they all used to greet the [people of the] graves.' In trad.11785: 'Sahl b. Yūsuf narrated to us, from Ibn ʿAwn, from Muḥammad who said: 'I see nothing wrong for a person to go to a grave and say a greeting.' In trad.11786: 'Yaḥyā b. Ādam narrated to us, from Zuhayr, from Mūsā b. ʿAqabah [who said] that whenever Sālim b. ʿAbdullāh passed by a grave by day or by night he would greet it when we were travelling with him. He would say: 'Peace be upon you.' I asked him about this and he informed me that his father used to do this.' In trad.11787: 'Muʿāwiyah b. Hishām narrated to us, Sufyān narrated to us, from ʿAlqamah b. Murthad, from Sulaymān b. Buraydah, from his father who said: 'The Messenger of Allāh (ṣ) used to teach them if they went to the graves, that one should say: 'Peace be upon you O believing man and women of the people of the abodes. If Allāh wills we shall join you. You are our predecessors and we shall follow you. We ask Allāh to grant well being for us and you.' In trad.11788: 'ʿUbaydullāh b. Mūsā narrated to us, from Ibn Abī Dhi'b, from Qurrah, from ʿĀmir b. Saʿd, from his father, that when he used to return from his estates and passed by the graves of the martyrs he would say: 'Peace be upon you, we shall surely join you.' Then he would say to his companions: 'Do you not greet the martyrs for they will return your greeting?' In trad.11789: 'Khālid b. Mukhallad narrated to us, from ʿAbd al-Malik b. al-Ḥasan al-Jārī, from ʿAbdullāh b. Saʿd al-Jārī who said: 'Abū Hurayrah said: 'O ʿAbdullāh, if you pass by the graves of people you knew then say: 'Peace be upon you O people of the graves.' If you pass by graves of people you didn't know then say: 'Peace be upon the Muslims.' In trad.11790: 'Hāshim b. al-Qāsim narrated to us, al-Ḥakam b. Fuḍayl narrated to us, from Yaʿlā b. ʿAṭā', from ʿUtayk b. Jarīr, from Abū Muwayhibah the servant of the

Messenger of Allāh (ṣ) who said: ‘The Messenger of Allāh (ṣ) was ordered to go to the Baqīʿ cemetery and pray for them or greet them.’

Also in the *muṣannaf* of Ibn Abī Shaybah: vol.3, p.29, chap. Regarding those who have a dispensation to visit the graves. Trad.11804: ‘Muḥammad b. Fuḍayl narrated to us, from Abū Sannān, from Muḥārib b. Dithār, from Ibn Buraydah, from his father who said: ‘The Messenger of Allāh (ṣ) said: ‘I had forbidden you from visiting the graves, but now visit them.’ In trad.11805: ‘ʿAbd al-Raḥīm b. Sulaymān narrated to us, from Yaḥyā b. al-Ḥārith, from ʿAmr b. ʿĀmir, from Anas b. Mālik who said: ‘The Messenger of Allāh (ṣ) prohibited the visiting of graves but then he ordered us to visit them and said: ‘Do not say anything obscene.’ In trad.11806: ‘Yazīd b. Hārūn narrated to us, from Ḥammād b. Salamah, from ʿAlī b. Zayd, from Rabīʿah b. al-Nāfiʿah, from his father, from ʿAlī who said: ‘The Messenger of Allāh (ṣ) forbade the visiting of graves. Then he said: ‘I had forbidden you to visit the graves but now visit them for they remind one of the afterlife.’ In trad.11807: ‘Muḥammad b. ʿUbayd narrated to us saying: ‘Yazīd b. Kaysān narrated to us, from Abū Ḥāzim, from Abū Hurayrah who said: ‘The Messenger of Allāh (ṣ) visited the grave of his mother and wept and those around him wept at his weeping. He said: ‘I asked my Lord for permission to ask forgiveness for her and He did not grant it. Then I asked Him for permission to visit her grave and He granted it, so visit the graves for they remind one of death.’ In trad.11808: ‘Muḥammad b. ʿAbdullāh al-Asadī narrated to us, from Sufyān, from ʿAlqamah b. Murthad, from Sulaymān b. Buraydah, from his father who said: ‘When the Messenger of Allāh (ṣ) conquered Mecca he went to the sanctitiy of a grave and sat by it and acted like one who makes a speech. The people sat around him, then he stood up weeping. ʿUmar, one of the most forward of people to him, met him and said: ‘By my father and mother, O Messenger of Allāh, what has made you weep?’ He said: ‘This is the grave of my mother. I asked my Lord [permission] to visit it and he granted me permission. I asked him [permission] to ask forgiveness [for her] but he did not permit me. So I remembered her and tears welled up and I wept.’ [The narrator said]: ‘I did not see another day in which he wept more than that day.’ In trad.11809: ‘Yazīd b. Hārūn narrated to us, from Ḥammād b. Zayd, Farqad al-Sabakhī narrated to us, Masrūq narrated to us, from ʿAbdullāh

who said: 'The Messenger of Allāh (ṣ) said: 'I had forbidden you to visit the graves, but I have been given permission to visit the grave of my mother, so visit the graves for they remind one of the afterlife.' In trad.11810: ''Īsā b. Yūnus narrated to us, from Usāmah b. Zayd, from Nāfiʿ who said: ''Āṣim b. ʿUmar died while his brother [ʿAbdullāh] b. ʿUmar was absent. When he came back he said: 'Show me his grave.' Then he stood by it for some time praying.'

Also in the *muṣannaf* of Ibn Abī Shaybah, vol.3, p.30: 'It is related of Ibn ʿUmar that if he arrived [after a journey] and one of his children had died he would say: 'Show me his grave.' Then they would show him the grave and he would go to it and stand praying for him.' In trad.11813: ' ʿUbaydah b. Ḥamīd narrated to us, from Abū Farwah al-Hamadānī, from al-Mughīrah, from Abū Subayʿ, from Ibn Buraydah, from his father who said: 'I sat with the Prophet (ṣ) once and saw that he was sad. A man said to him: 'What is with you O Messenger of Allāh, it seems that you are sad.' He said: 'I remembered my mother.' Then the Messenger of Allāh (ṣ) said: 'I had forbidden you to eat the flesh of sacrificial animals except for three times, but now eat and store of them what you will. I had also forbidden you to visit the graves, but now, whoever wishes to visit the grave of his mother then let him do so.'

In the *shuʿab al-īmān* of Abū Bakr al-Bayhaqī, Dār al-Kutub al-ʿIlmīyyah, Beirut edition, vol.3, p.484, trad.4137: 'Abū ʿAbdullāh al-Ḥāfiẓ informed us saying: 'I heard Abū ʿAbdullāh Muḥammad b. Khayrān al-Zāhid saying: 'I heard Abū Saʿīd al-Ḥasan b. Aḥmad al-Uṣṭukhrī al-Shāfiʿī saying: 'I heard Yaḥyā b. Muʿādh al-Rāzī saying: 'In his exhortations there is an invitation from me in which is hope: coming to Medina and visiting the grave of the Prophet (ṣ) and praying in his mosque and in the mosque of Qibāʾ.' Also in *shuʿab al-īmān*, vol.3, p.491, trad.4164: 'With a chain of narration from ʿAbdullāh b. Munīb b. ʿAbdullāh b. Abū Umāmah, from his father who said: 'I saw Anas b. Mālik going to the grave of the Prophet (ṣ). He stood there and raised his hands until I assumed he had begun to pray. Then he greeted the Prophet (ṣ) with a greeting of peace.'

In the *sharḥ* of al-Zarqānī, vol.1, p.477, Dār al-Kutub al-ʿIlmīyyah, Beirut edition: 'It is related from Mālik b. ʿAbdullāh b. Dīnār who said: 'I saw ʿAbdullāh b. ʿUmar standing by the grave of the Prophet (ṣ) where he would ask Allāh to bless the Prophet (ṣ) and Abū Bakr and ʿUmar.'

In the *sunan kubrā* of al-Bayhaqī, vol.5, p.249, Mecca edition, chap.visiting graves in Baqīʿ, trad.10077: 'Abū ʿAbdullāh al-Ḥāfiḏ informed us saying: 'Abū Bakr b. Isḥāq narrated to us, Ismāʿīl b. Qutayba informed us, Yaḥyā b. Yaḥyā narrated to us, Ismāʿīl b. Jaʿfar al-Madanī narrated to us, from Shurayk b. Abī Nimr, from ʿAṭāʾ b. Yasār, from ʿĀʾisha that she said: 'Whenever it was my night, the Messenger of Allāh would go out at the end of the night to the Baqīʿ Cemetery and would say: 'Peace be upon you O abode of a believing people may Allāh give you what He has promised you tomorrow, and we shall if Allāh wills be joining you. O Allāh, forgive the people of Baqīʿ.'

Visiting the graves of the martyrs.

In al-Ṭabarī's *tafsīr*, vol.13, p.142, Dār al-Fikr, Beirut edition, with his chain of narration: 'that the Prophet (ṣ) used to go to the graves of the martyrs at the beginning of every year and say: 'Peace be upon you for your steadfastness; how good the last abode.'

In the *tafsīr* of Ibn Kothayr, vol.2, p.512, Dar al-Fikr edition: 'It is found in the traditions that the Prophet (ṣ) used to visit the graves of the martyrs at the beginning of every year and say to them: 'Peace be upon you for your steadfastness, how good the last abode.'

In the *mustadrak ʿalal-ṣaḥīḥayn* of al-Ḥākim, vol.3, p.331, Dār al-Kutub al-ʿIlmīyyah, Beirut edition, trad.4320: 'Abū Bakr Ismāʿīl b. Muḥammad b. Ismāʿīl the jurist at Rayy narrated to us, Muḥammad b. al-Mughīra al-Sukarī narrated to us, ʿAbd al-Raḥmān b. ʿAlqama al-Murūzī narrated to us, al-ʿAṭṭāf b. Khālid al-Makhzūmī narrated to us, ʿAbd al-Aʿlā b. ʿAbullāh b. Abī Farwa narrated to us, from his father, that the Prophet (ṣ) visited the graves of the martyrs in Uḥud and said: 'O Allāh, your servant and Prophet testifies that these people are martyrs and whoever visits them and greets them with peace will be answered by them until the day of resurrection.'

In al-Ḥanbalī al-Maqdisī's book 'Selected traditions', vol.3, p.14, Mecca edition: 'Ṭalḥa said to me: 'we went out with the Prophet (ṣ) until we neared the lava fields of Wāqim so we drew close to them and we saw some graves. We said: 'O Messenger of Allāh, are these the graves of our brothers?' He said: 'They are the graves of our companions.' Then we continued until we reached the graves of the martyrs. The Messenger of Allāh then said: 'These are the graves of our brothers.'

[177] See the *tafsīr* of al-Qurṭubī, vol.10, p.381, Dār al-Shaʿb, Cairo edition, which includes: 'Related from Abū Bakr al-Athram who said: 'Musaddad narrated to us, Nūḥ b. Darrāj narrated to us, from Abān b. Taghlib, from Jaʿfar b. Muḥammad who said: 'Faṭima the daughter of the Messenger of Allāh (ṣ) used to visit the grave of Ḥamza b. ʿAbd al-Muṭṭalib every Friday and had marked the grave with a stone. This was mentioned by Abū ʿUmar.'

In the *muṣannaf* of ʿAbd al-Razzāq al-Ṣanʿānī, vol.3, p.571, trad.6711: 'It is related from Ibn Abī Mulayka who said: 'And I saw ʿĀʾisha visiting the grave of her brother ʿAbd al-Raḥmān b. Abī Bakr who had died in Abyssinia and whose grave was in Mecca.' Also in vol.3, p.576, trad.6722: 'ʿAbd al-Razzāq relates, from Ibn Jurayj, from Muḥammad b. Qays b. Makhruma, from ʿAʾisha who said: 'I asked the Messenger of Allāh (ṣ) what we should say when greeting the people of the graves. He said: 'Say, peace be upon the believing, Muslim people of the abodes. May Allāh have mercy upon theose who went before us and those who will come, and if Allāh wills we shall be joining you.'

[178] In al-Ḥanbalī al-Maqdisī's book 'Selected traditions', vol.4, p.106, Mecca edition, with a chain of narration from Ṣāliḥ b. Kaysān, from ʿUbaydullāh who said: 'I saw Usāma and I saw him praying by the grave of the Messenger of Allāh (ṣ).'

Certain Sunni scholars have said that what is meant by not taking graves as prayer places as is found in certain of their traditions is where there is some harm in doing such a thing. They have related that when al-Ḥasan b. al-Ḥasan died who was one of the most reliable of the generation after the Prophet (ṣ) and was one of al-Nasāʾi's sources, his wife erected a pavilion over his grave and dwelt in it for a year and one who lives in a

tent will necessarily pray there as well. Therefore, one may take graves as prayer places. (See Ibn Ḥajar's *fatḥ al-bārī*: vol.3, p.200).

[179] The Holy Qurʾān: The Cave (19): 21.

[180] In the *mustadrak ʿalal-ṣaḥīḥayn* of al-Ḥākim, vol.1, p.537, trad.1407: 'Abū ʿAmr ʿUthmān b. Aḥmad al-Sammāk informed us, al-Ḥusayn b. Mukram narrated to us, ʿUthman b. ʿUmar narrated to us, Usāma b. Yazīd narrated to us, al-Zuhrī narrated to me, from Anas b. Mālik who said: 'When the Messenger of Allāh (ṣ) returned from the battle of Uḥud he heard the women of the Anṣār weeping. He said: 'But Ḥamza has no-one to weep for him.' The women of the Anṣār heard this and wept for Ḥamza.' Also in the *mustadrak,* vol.1, p.537, trad.1406: 'Abu Bakr Aḥmad b. Ibrāhīm the Ismāʿīlī jurist narrated to us, Abū Jaʿfar Muḥammad b. ʿAbdullāh al-Ḥaḍramī narrated to us, Hārūn b. Isḥāq al-Hamadānī narrated to us, ʿAbada b. Sulaymān narrated to us, from Hishām b. ʿUrwa, from Wahab b. Kaysān, from Muḥammad b. ʿAmr b. ʿAṭā', from Abū Hurayra who said: 'The Prophet (ṣ) went out for a funeral with ʿUmar b. al-Khaṭṭāb and they heard women weeping so ʿUmar chided them. The Messenger of Allāh said: 'Leave them ʿUmar, for their eyes are tearful and their souls are afflicted and the time is near.' (This is an authentic tradition according to the criteria of Bukhārī and Muslim).

[181] There are many traditions regarding the merit of weeping for Imam Ḥusayn related from the Imams of the Prophet's house (a.s.). There are also traditions related in Sunni books, for example:

In the *mustadrak ʿalal-ṣaḥīḥayn* of al-Ḥākim, vol.3, p.194, trad.4818, Dār al-Kutub al-ʿIlmīyyah, Beirut edition: 'Abū ʿAbdullāh Muḥammad b. ʿAlī al-Jawharī in Baghdad narrated to us, the judge Abū al-Aḥwaṣ Muḥammad b. Haytham narrated to us, Muḥammad b. Muṣʿab narrated to us, al-Awzāʿī narrated to us, from Abū ʿAmmār Shidād b. ʿAbdullāh, from Umm al-Faḍl bt. al-Ḥārith: 'that she entered upon the Messenger of Allāh (ṣ) and said to him: 'O Messenger of Allāh, I had an awful dream tonight.' He said: 'What was it?' She said: 'It was terrible.' He said: 'What was it?' She said: 'It was as if a piece of your body had been cut off and placed in my lap.' The Messenger of Allāh (ṣ) said: 'What you

saw was good – if Allāh wills, Fāṭima will have a child and he will be in your lap.' Then Fāṭima gave birth to Ḥusayn and he was in my lap just as the Messenger of Allāh (ṣ) had said.' One day I entered upon the Messenger of Allāh (ṣ) and put the child in his lap then in noticed that the Prophet's eyes were flowing with tears.' So I said: 'O Prophet of Allāh, by my father and mother what is the matter?' He said: 'Gabriel came to me and told me that my nation will kill this son of mine!' I said: 'This one?' He said: 'Yes, and he brought me some of his earth and it was red.' (This tradition is authentic according to the criteria of Bukhāri and Muslim.)

[182] The Holy Qurʾān: The Family of ʿImrān (3): 110.

[183] The Holy Qurʾān: The Family of ʿImrān (3): 103.

[184] The Holy Qurʾān: The Apartments (49): 10.

[185] The Holy Qurʾān: The Hypocrites (63): 8.

[186] *wasāʾil al-shīʿah*: vol.26, chap.10, p.125, trad.3264.

[187] The Holy Qurʾān: The Family of ʿImrān (3): 110.

[188] The Holy Qurʾān: Light (24): 55.

[189] The Holy Qurʾān: The Family of ʿImrān (3): 104.

[190] See *mishkāt al-anwār*: p.107: 'ʿAlī (a.s.) said: 'The Messenger of Allāh (ṣ) sent me to the Yemen and said: 'O ʿAlī, do not fight anyone until you invite him to Allāh. For Allāh to guide at your hands one man is better than all that the sun rises and sets upon.'

[191] *jāmiʿ al-akhbār*: p.119, §.75.

[192] The Holy Qurʾān: Muḥammad (47): 7.

[193] Latest statistics show that the total population of Muslims is close to 2 billion.

[194] See *taʾsīs al-shīʿa li-ʿulūm al-islām* by Sayyid Ḥasan al-Ṣadr.

[195] Al-Khalīl ibn Aḥmad al-Farāhidi (d. 170 A.H./786 C.E.) from Basra, the teacher of Sībawayh and al-Aṣmaʿī. His mammoth work *al-ʿayn* was the first Arabic dictionary to be arranged alphabetically.

[196] See page 13 of this book and the references cited in its associated endnote.

[197] See this hadith on page 15 of this book and the associated refernces cited in footnote.

[198] This is an allusion to the tradition related that the Messenger of Allāh (ṣ) said: 'The similitude of the people of my house is as the ark of Noah: whoever boards it will be saved and whoever lags behind it will drown.' For references see page 88 of this book and associated references cited in footnote.

[199] See the book *Fāṭima al-Zahrāʾ fil-Qurʾān* of Sayyid Ṣādiq Shīrāzī in which he mentions from Sunni sources tens of verses revealed about her.

[200] See for example: *ṣaḥīḥ Muslim,* vol.4, p.1904, chapter Virtues of Fāṭima daughter of the Prophet (ṣ); and *ṣaḥīḥ Bukhārī,* vol.3, p.1360; *sunan al-Tirmidhi,* vol.5, p698; *sunan al-Kubrā,* vol.4, p251 and vol.5, p146; *Fatḥ al-Bāri,* vol.7, pp105, 136 and vol.9, p324; *al-Mustadrak alal-ṣaḥiḥayn,* vol.3, p170, p164; *tafsir al-Qurtubi,* v4/p83, etc.

[201] See for example: *ṣaḥīḥ* of Bukhārī, vol.3, p.1374.

[202] See: *al-mustadrak alal-ṣaḥiḥayn* of al-Ḥākim, vol.3, p.167, trad.4730; *majma' al-Zawā'id* of al-Haythami, v9/p203; *al-Mo'jam al-Kabir* of al-Ṭabarāni, v1/p108, v22/p401; *Osod al-Ghābah* of ibn Atheer, v2/p522; *al-Iṣābah* of ibn Ḥajar, v8/p159; *tahdheeb al-tahdheeb* of ibn Ḥajar, v12/p441; *Kanz al'Omāl,* v7/p11, v6/p219; *Mizān al-E'tidāl* of al-Dhahabi, v2/p72; *Dhakhā'ir al-'Oqbā,* p39.

[203] See: *ṣaḥīḥ* of Muslim, vol.4, p.1902-1903; and *ṣaḥīḥ* of Bukhārī, vol.3, p.1361. trad.3510, and p1364, trad. 3523, p1374, trad. 3556, vol.5, p2004, trad. 4932; *al-Mustadrak alal-ṣaḥiḥayn,* vol.3, p172-3; *sunan al-Tirmidhi,* vol.5, p698, *sunan al-Bayhaqi al-Kubrā*, v7/p307, p308, v10/p201, p288; *sunan Abi Dāwood*, v2/p226; *sunan ibn Mājah,* v1/p643, p644; *al-Mo'jam al-Kabir,* v20/pp18, 19, v22/pp404, 405, etc.

[204] See for example: *al-mustadrak* of al-Ḥākim, vol.3, p.147, trad.4662, 4663; and vol.3, p.528, trad.5963.

[205] See, for example: the *ṣaḥīḥ* of al-Tirmidhī, vol.5, p.637, trad.3723, Dār al-Kutub al-ʿIlmīyyah, Beirut edition.

[206] See, for example: *al-mustadrak* of al-Ḥākim, vol.3, pp.137,138, trads.4637,4639.

[207] See the *tafsīr* of al-Qurṭubī, vol.15, pp.162,164, Dār al-Shaʿb, Cairo edition.

[208] See footnote 21 of this book.

[209] See *fatḥ al-bārī* of Ibn Ḥajar al-ʿAsqalāni, vol.12, p.309.

[210] See the *tafsīr* of Ibn Kothayr, vol.1, p.371-372, Dār al-Fikr, Beirut edition: 'Abū Bakr b. Mardawayh said: 'Sulaymān b. Aḥmad narrated to us, Aḥmad b. Dawud al-Makkī narrated to us, Bishr b. Mihrān narrated to us, Muḥammad b. Dīnār narrated to us, from Dawūd b. Abī Hind, from al-Shaʿbī, from Jābir who said: 'The Christians from Najrān, al-ʿĀqib and al-Ṭayyib, visited the Prophet (ṣ) and he invited them to a trial by invocation of Allāh's curse (*mulāʿana*) so they agreed to meet him to do so the following day. The next day the Prophet (ṣ) took the hands of ʿAlī, Fāṭima, Ḥasan and Ḥusayn (a.s.) and sent for the Christians but they refused to take part and decided to pay the land tax instead. The Prophet (ṣ) said: 'I swear by he who sent me with the truth, had they said "no", the valley would have rained fire upon them.' Jābir continues: 'In their regard, verse 3:61 was revealed: ﴿Come, let us call our sons and your sons, our women and your women, ourselves and yourselves and then let us invoke and let the curse of Allāh be upon the liars﴾. Jābir continues: ' "Ourselves" refers to the Prophet (ṣ) and ʿAlī (a.s.), "Our sons" refers to Ḥasan and Ḥusayn (a.s.), and "Our women" refers to Fāṭima (a.s.).

[211] See: *ṣaḥīḥ* of Bukhārī, vol.3, p.1359, trad.3503, and vol.4, p.1602, trad.4153, Dār Ibn Kothayr, Beirut edition; and *ṣaḥīḥ* of Muslim, vol.4, p.1870-1871, Dār Iḥyāʾ al-Turāth al-ʿArabī, Beirut edition.

[212] *al-ṣawāʿiq al-muḥriqa*, p.107.

[213] Vol.3, p.126, Dār al-Kutub al-ʿIlmīyyah, Beirut edition: 'The Messenger of Allāh (ṣ) barred his uncle al-ʿAbbās and others from living in the mosque. Al-ʿAbbās said: 'Do you bar us when we are your tribe and clan yet you let ʿAlī dwell here?' He said: 'It is not I who has barred you and let ʿAlī dwell, but it is Allāh who has barred you and let ʿAlī dwell.'

[214] See, for example, the *musnad* of Aḥmad b. Ḥanbal: vol.7, p.21, trad.4797, Dār al-Maʿārif, Egypt edition.

[215] See, for example: *shawāhid al-tanzīl* of al-Ḥaskānī al-Ḥanafī, vol.1, p.161-184, trad.216-241; and *asbāb al-nuzūl* of al-Wāḥidī, p.113, 114, Egytian edition; and *al-Kashshāf* of al-Zamakhsharī, vol.1, p.649, Beirut edition; and *al-durr al-manthur* of al-Suyūṭī, vol.2, p.293; and the *tafsīr* of al-Ṭabarī, vol.6, p.288-289; and the *tafsīr* of al-Qurṭubī, vol.6. p.219-220; and the *tafsīr* of al-Fakhr al-Rāzī, vol.12. p.26, al-Bahīyyah, Egypt edition. See also *kanz al-ʿummāl*, vol.15, p.146, trad.416, and p.95, trad.269.

[216] The Holy Qurʾān: The Table Spread (5): 55-56.

[217] See: *al-futūḥāt al-islāmīyya* of Aḥmad Zaynī Daḥlān al-Makkī al-Shāfiʾī (d. 1304 A.H.): vol.2, p.306 quoting *kitāb al-ghadīr*: vol.1, p.282-3. See also *fayḍ al-qadīr*: vol.6, p.218: 'Ibn Ḥajar said that [this tradition] has been narrated by many channels all of which are included in Ibn ʿUqda's book. They include traditions classified as authentic (*ṣaḥīḥ*) and good (*ḥasan*) and some versions refer to what he said on the day of Ghadīr Khum.

[218] See: *tadhkira al-khawāṣ* of al-Sibṭ Ibn al-Jawzī: p.137-8.

[219] *fayḍ al-qadīr* of al-Munāwī: vol.6, p.218.

[220] See for example: *taʾrīkh baghdād* of al-Khaṭīb al-Baghdādī: vol.8, p.289, trad.4392, Beirut: Dār al-Kutub al-ʿIlmīyya: Related from Abū Hurayra who said: 'Whoever fasts the 18th day of the month of Dhūl-Ḥijja will have a sixty month fast written in his favour. This is the day of Ghadīr Khum when the Prophet (ṣ) took the hand of ʿAlī b. Abī Ṭālib and said: 'Am I not the authority of the Muslims?' They said: 'Indeed

you are O Messenger of Allāh.' Then he said: 'Whoever I am the *mawlā* (authority/patron) of then ʿAlī here is his *mawlā* (authority/patron).' Then ʿUmar b. al-Khaṭṭāb said: 'Congratulations to you O son of Abū Ṭālib, you have become my *mawlā* and the *mawlā* of every Muslim.' Then Allāh sent down the verse ﴿Today I have completed for you your religion﴾ (The Holy Qurʾān: The Table Spread (5):3.).

[221] See: *zayn al-fatā* of Aḥmad b. Muḥammad al-ʿĀṣimī: vol.1, p.318, trad.224.

[222] See: *al-ʿiqd al-farīd* of Ibn ʿAbd Rabbah al-Andalusī: vol.3, p.313.

[223] See: *al-manāqib* of Ibn Shahr Āshūb: vol.2, p.3.

[224] See: *al-istīʿāb* of Ibn ʿAbd al-Barr: p.45.

[225] See: *al-istīʿāb* of Ibn ʿAbd al-Barr: p.47.

[226] For further details see: *taʾrīkh dimashq* of Ibn ʿAsākir, biography of Imam Ḥasan.

[227] The Holy Qurʾān: Women (4): 86.

[228] See: *al-manāqib* of Ibn Shahr Āshūb: vol.4, p.18; and *kashf al-ghumma*: vol.2. p.31.

[229] The Holy Qurʾān: The Livestock (6):124.

[230] See: *al-manāqib* of Ibn Shahr Āshūb: vol.4, p.19.

[231] See: *al-iṣāba fī maʿrifatiṣ-ṣahāba* of Ibn Ḥajar al-ʿAsqalānī: p.328.

[232] See: *nūr al-abṣār* of al-Shablanjī: p.131.

[233] See: *al-iṣāba fī maʿrifatiṣ-ṣahāba* of Ibn Ḥajar al-ʿAsqalānī: vol.2, p.11.

[234] See: *al-ḥasan b. ʿalī* of Ibn Sīrīn.

[235] See: *al-manāqib*: vol.4, p.9.

[236] See: *al-bidāya wan-nihāya* of Abul-Fidāʾ Ibn Kothayr al-Dimashqī: vol.8, p.14.

[237] See, for example: the *ṣaḥīḥ* of al-Bukhārī: vol.3, p.1371, and vol.5, p.2234; and the *sunan* of al-Tirmidhī: vol.5, p.657; and the *musnad* of Aḥmad b. Ḥanbal: vol.2, pp.85,93,114,153.

[238] See, for example: *al-mustadrak* of al-Ḥākim: vol.3, p.134; and the *sunan* of al-Tirmidhī: vol.5, p.554; and the *sunan* of Ibn Māja: vol.1, p.51; and the *musnad* of Aḥmad b. Ḥanbal: vol.4, p.172.

[239] See, for example: *al-mustadrak* of al-Ḥākim: vol.3, pp.182,429; and *fatḥ al-bārī* of al-ʿAsqalānī: vol.8, p.100.

[240] See: *al-manāqib* of Ibn Shahr Āshūb: vol.3, p.394.

[241] See: *taʾrīkh baghdād* of al-Khaṭīb al-Baghdādī: vol.1, p.141.

[242] See: *biḥār al-anwār*: vol.43, p.293, chap.12, trad.54.

[243] See: *biḥār al-anwār*: vol.43, p.297, chap.12, trad.59.

[244] See: *aʿyān al-shīʿa*: vol.1, p.583.

[245] See: *Tārikh Dimishq* of Ibn ʻAsākir, vol. 14, p225. *Sirat ʻAlām al-Nubalā'* of al-Dhahabi, vol. 3, p312.

[246] *Dhakhā'ir al-Uqbā,* pp 144, 145, 150. *Al-Ṣawāʻiq al-Muḥriqah,* pp 116, 192. etc.

[247] *Al-Ṣawāʻiq al-Muḥriqah,* pp 116, 192. *Tadhkirat-ul-Khawāṣ,* p 284. *Tafsir* of Ibn Kothayr vol. 9, p 162. etc. There are great many more hadith and great many references in this respect.

[248] *The Anglo-Saxon Chronicle,* translated, edited by G. N. Garmonsway, Professor of English, King's College, London, ISBN 0-460-87038-6.

[249] See, for example: *The Psalms of Islam: Al-Sahifat Al-Kamilat Al-Sajjadiyya,* Ali b. al-Husayn, (Trans. William C. Chittick), Muhammadi Trust of Great Britain and Northern Ireland (1988).

[250] The Holy Qurʾān: The Family of ʻImrān (3): 134.

[251] For details see: *al-manāqib* of Ibn Shahr Āshūb; *kashf al-ghumma* of al-Irbilī; and *biḥār al-anwār* of al-Majlisī.

[252] See: *tadhkira al-khawāṣ*: p.297.

[253] See: *tadhkira al-khawāṣ*: p.297.

[254] See: *nūr al-abṣār* of al-Shablanjī: p.153.

[255] See: *kashf al-ghumma*: p.78.

[256] See: *al-manāqib* of Ibn Shahr Āshūb: vol.4, p.207.

[257] See: *iʿlām al-warā*: p.269; and *kitāb al-irshād* of al-Mufīd: vol.2, p.160.

[258] *al-ikhtiṣāṣ*: p.201.

[259] *iddat al-dāʿī*: p.248.

[260] *al-manāqib*: vol.4, p.197.

[261] See: *kashf al-ghumma*: vol.2, p.125.

[262] See: *tadhkirat al-khawāṣ*: p.138.

[263] *kitāb al-irshād* of al-Mufīd: vol.2, p.179. See also: http://al-islam.org/masoom/bios/6thimam.html

[264] See: *tadhkirat al-khawāṣ* of Shams al-Dīn al-Dhahabī; and *al-majālis al-sanīyya*: vol. 5, p.463.

[265] The Life of Imam al-Ṣādiq by Muḥammad Abū Zahra, p.66.

[266] See: *al-ṣawāʿiq al-muḥriqa* of Ibn Ḥajar: p.201.

[267] See: *ḍuḥā al-islām*: vol.3, p.265.

[268] See: *biḥār al-anwār* of al-Majlisī: vol.10, p.235, chap.16, trad.1; and *al-tawḥīd* of al-Ṣadūq: p.270; and *baṣāʾir al-darajāt*: p.136.

[269] See: *aʿyān al-shīʿa.*

[270] See: *taʾrikh baghdād* of al-Baghdādī: vol.1,p.120.

[271] See: *tuḥfat al-ʿālim* of Jaʿfar b. Muḥammd Baḥr al-ʿUlūm: vol.2, p.22.

[272] This was to divest al-Maʾmūn of all legality.

[273] See: *aʿyān al-shīʿa*: vol.1, p.101.

[274] See: *biḥār al-anwār*: vol.10, p.337, chap.19, trad.2.

[275] See: *ʿuyūn akhbār al-riḍā*: vol.2, p.180, chap.44, trad.5.

[276] See: *kashf al-ghumma*: vol.2, p.316.

[277] See: *aʿyān al-shīʿā*: vol.2, p.33.

[278] See: *al-manāqib*: vol.4, p.389.

[279] See: *tadhkirat al-khawāṣ*: p.321.

[280] See: *al-wāfī bil-wafiyyāt* of Khaylī b. Abīk al-Ṣifdī: vol.4, p.105, num.1587.

[281] *Kashf al-Ghummah* of al-Arbali, vol.2, p375.

[282] See: *biḥār al-anwār*: vol.50, p.161, chap.3, trad.50.

[283] See: *al-ṣawāʿiq al-muḥriqa*: p.207.

[284] See: *shadharāt al-dhahab* of Ibn ʿImād al-Ḥanbalī: vol.2, p.128, events of the year 254 A.H.

[285] See: *al-itḥāf bi-ḥubb al-ashrāf* of al-Shibrāwī al-Shāfiʿī: chap.5, p.176.

[286] *kitāb al-irshād* of Shaykh al-Mufīd: vol.2, p.332.

[287] See: *biḥār al-anwār,* History of Imam Ḥasan al-ʿAskarī (a.s.).

[288] See: *kitāb al-irshād*: vol.2, p.322-323.

[289] See: *biḥār al-anwār*: vol.59, p.132, chap.54, trad.102.

[290] The Holy Qurʾān: Repentance (9): 33.

[291] See for example: Al-Tirmidhī's *sunan*: vol.4, p.505; and the *sunan* of Abū Dāwūd: vol.4, p.106; and the *sunan* of Ibn Māja: vol.2, p.1366; and the *musnad* of Aḥmad b. Ḥanbal: vol.3, pp.21,26, and 37, and vol.5, p.277. See also the comprehensive work *al-mahdī* by Sayyid Ṣadr al-Dīn al-Ṣadr (1384 A.H. - . . .), and works by of Āyatullāh Sayyid Ṣādiq al-Shīrāzī, such as *al-mahdī fil-sunnah,* and *al-mahdī fil-Qur'an.*

[292] The Holy Qurʾān: The Table Spread (5): 120; and Hūd (11): 4; and The Romans (30): 50; and Iron (57): 2; and Mutual Loss and Gain (64): 1; and The Dominion (67): 1.

[293] The Holy Qurʾān: The Spider (29): 14.

[294] See: *kashf al-astār ʿan wajh al-ghāʾib ʿan al-abṣār* of Ḥusayn al-Nūrī al-Ṭabarī: p.65.

[295] See: *al-ṣawāʿiq al-muḥriqa*: p.208.

[296] See: *irshād al-sārī* of al-Qasṭalānī al-Shāfiʿī.

[297] See: *sunan* of Ibn Māja: *k. al-fitan*, chap.34, trad.4084.

[298] For more details refer to such works as *al-Murāja'āt* by Sayyid Sharaf al-Din al-'Āmili, and *al-Ghadir* by 'allāmah Amini.

[299] See for example: The *tafsīr* of al-Ṭabarī: vol.19, p.74, Bulaq edition; also the *taʾrīkh* of al-Ṭabarī: vol.2, p.319; and the *musnad* of Aḥmad b. Ḥanbal: vol.1, p.111; and *al-kāmil fil-taʾrīkh* of Ibn Athīr: vol.2, p.62; and *al-durr al-manthūr* of al-Suyūṭī: vol.5, p.97; and *taʾrikh dimashq* of Ibn ʿAsākir: vol.1, p.85, trads.138 & 140.

[300] The Holy Qurʾān: The Poets (26): 214.

[301] See, for example: *al-mustadrak* of al-Ḥākim: vol.3, pp.118, 127, & 613; and the *musnad* of Aḥmad b. Ḥanbal: vol.1, pp.84, 88, 118, 119, & 152, and vol.4, pp.368 & 370; and *al-sunan al-kubrā* of al-Nasāʾī: vol.5, pp.45, 130, 132, 134, 135, 136, & 154; and *al-taʾrīkh al-kabīr* of al-Bukhārī: vol.4, p.193; and *taʿrīkh baghdād* of al-Baghdādī: vol.8, p.289; and the *tafsīr* of Ibn Kothayr: vol.2, p.15; and *faḍāʾil al-ṣaḥāba* of al-Nasāʾī: vol.1 p.15; and the *ṣaḥīḥ* of Ibn Ḥabān: vol.15, p.176.

[302] See: *al-ṣawāʿiq al-muḥriqa*: p.25.

[303] See: *al-ṣawāʿiq al-muḥriqa*: p.43-44.

[304] See: the *musnad* of Aḥmad b. Ḥanbal: vol.4. p.281, trad.18502, Egypt: Muʾassassa Qurṭuba.

[305] The Messenger of Allāh (ṣ) charged ʿAlī with leadership of the Medinan community when he went to the battle of Tabūk. See: the *ṣaḥīḥ* of al-Bukhārī: vol.5, p.129; and the *ṣaḥīḥ* of Muslim: vol.3, p.360; and the *ṣaḥīḥ* of al-Tirmidhī: vol.5, p.301, trad.3808; and the *sunan* of Ibn Māja: vol.1, p.42, trads.115 & 121; and the *taʾrīkh* of al-Ṭabarī: vol.3, p.104; and *taʾrīkh dimashq*: vol.1, trad.30, 125, 148, 150, 251.

[306] See footnote 202 of this book.

[307] See, for example: *al-mustadrak* of al-Ḥākim: vol.3, p.143; and the *musnad* of Aḥmad b. Ḥanbal: vol.1, p.330.

[308] See footnote 13 of this book.

[309] See: *yanābīʿ al-mawadda* of al-Qandūzī al-Ḥanafī: p.529. See also: *farāʾid al-simṭayn*: vol.2, p.132, trad.431; and *ghāyat al-marām*: p.742, trad.57.

[310] See footnote 20 of this book.

[311] See: the *musnad* of Aḥmad b. Ḥanbal: vol.5, p.181, trad.21618.

[312] See: the *musnad* of Aḥmad b. Ḥanbal: vol.5, p.189, trad.21697.

[313] See: *majmaʿ al-zawāʾid* of Abū Bakr al-Haythamī: vol.9, p.162.

[314] See: *majmaʿ al-zawāʾid* of Abū Bakr al-Haythamī: vol.9, p.162.

[315] See: *al-mustadrak* of al-Ḥākim: vol.2, p.373, and vol.3, p.163 (dār al-kotob al-ʻilmiyyah, Beirut). *Majmaʻ al-zawāʼid*: vol.9, p168. *kifāyat al-ṭālib*: p378 (haydariyyah edition). *Al-muʻjam al-ṣaghir*: vol.2, p22. *ḥilyat al-awliyāʼ*: vol.4, p306. *al-jāmiʻ al-ṣaghir*: vol.2, p132. *noor al-abṣār*: p104 (al-maymaniyyah edition). *Al-manāqib* of al-Maghāzili: p132, hadith 174-177. *ʻuyoun al-akhbār* of Ibn Qutaybah: vol.1, p211. *al-fatḥ al-kabir*: vol. 1, p414, and vol. 2, p113. etc.

[316] See: *al-mustadrak* of al-Ḥākim: vol.3, p.149.

[317] The Holy Qurʾān: The Prophets (21): 92.

[318] *mīzān al-iʿtidāl*: vol.1, p.5.

[319] See: *al-murājaʿāt* of Sharaf al-Dīn al-Mūsāwī: p.54. For an English translation of this work see the following website: http://al-islam.org/murajaat/index.htm

[320] The Holy Qurʾān: The Bee (16): 92